

# THE PACIFIC



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## Prayer.

**MS** EN not only need the quiet hour to get acquainted with one's self, and with one's task in life; but to get acquainted with God. A young lady said to me, "After all, is it not just as well to talk about God as to talk to God?" I replied, "How is it about your mother? Is it just as well to talk about your mother as it is to talk to her?" "Oh, no," she said, "that is different. Mother talks back, you know." Precisely; that is part of Christian prayer—giving God a chance to talk with you, and not simply insisting on talking to Him. Prayer is not spreading our wants before Him, and running away in a hurry before He has time to say anything to us. Prayer is pouring out our needs before him, and waiting until out of the infinite fullness, and peace, and power, there come back to us glimpses of duty, revelations of truth, equipment for service. Oh, stop doing for God sometimes, and let God do for you. Stop talking to God sometimes, and let Him talk to you.—*W. H. P. Faunce.*



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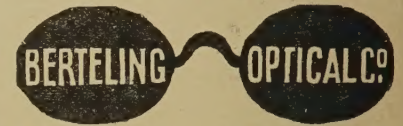
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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

*"First pure, then peaceable . . . without partiality and without hypocrisy."*

W. W. FERRIER, Editor.

San Francisco, Cal.

Thursday, May 9, 1901

## Some Work.

"Surely Thou hast some work for me to do,  
Oh, open Thou mine eyes  
To see how thou wouldst have it done,  
And where it lies!"

Of course there are comments pro and con on the action of the Congregational Associations and the Westchester Presbytery in refusing to ordain four graduates of Union Theological Seminary. Some call it narrow bigotry. Others, like the New York Examiner, representative of the Baptist churches, declare that "it seems very like good common sense." It is reported that one of these young men announced his inability to find sufficient ground for a positive belief in immortality, though he did not deny the possibility of it. When he was asked to explain the evident belief of Christ and Paul in immortality, his reply was that he did not feel compelled to agree with Christ or Paul as to any matter with respect to which his convictions pointed in the opposite direction. The Examiner states that the others appear to have held "equally top-lofty notions of the superiority of their intellectual processes to the teachings of Christ and the Scriptures generally." The New York Evening Post comes forward with the declaration that "the examination of candidates for ordination to the ministry should be taken out of the hands of incapable ecclesiastical bodies and entrusted to the faculty of a theological seminary." Fortunately, the churches will not agree with the Post. There is an increasing conviction that many of the seminaries are the breeding-grounds of speculations and doctrines on which the churches are far from a readiness to set the seal of approval.

The London Christian states that the recent gospel meetings, while resulting in great good in the churches and between the churches, were only a very partial success in the drawing in of outsiders in whose interests they were intended. And then it suggests that ministers and church members examine themselves and overhaul their methods of church work to find the secret of the dislike evidently felt by non-church-goers to what is called organized Christianity. The intimation follows that the fault lies largely in the exclusiveness and the deadness of the services, in the cold and formal welcome so often shown to strangers, and in the comparatively low level of character attained by many professing Christians. Now, the facts are that a large part of the Christian church of

today seems bent on ignoring the methods that are used in other fields of effort to reach and influence men. Influence is exercised largely nowadays by personal contact. The business man who is up-to-date gets out and rustles, or rather has agents out who do the rustling for him. And judging from its practice, the church seems to have forgotten that when Andrew had found Jesus he went out after his brother, that Jesus himself went out and found Philip, and that Philip, in turn, sought Nathaniel. It was in a personal interview that the impression was made on Nicodemus that brought him a little later to an open confession of Jesus as the Messiah; and it was the conversation with the woman of Samaria as Jesus rested by the well that led her to drink of the living water. Largely the early disciples were handpicked. What is especially needed today in every theological seminary is a chair of personal work. One on pastoral theology is not specific enough. When the importance of personal work on the part of the preacher of the gospel is duly impressed there will be a much greater ingathering of such as are being saved. No revival effort has ever succeeded to any great extent during the last twenty-five years without it; and by means of it, without any series of meetings, more lasting good has been accomplished than by the evangelistic services where this has been omitted.

Tomorrow is the anniversary of the death of Stonewall Jackson, one of the leading generals in the Confederate army during our Civil War. If General Jackson were living today he would, like Colonel Moseby and others, declare the extinction of slavery to have been a great blessing to the South. But never did he go into battle without kneeling to ask the blessing of God upon the cause for which he was fighting. With his limited vision it seemed to him that the blessing for which he prayed could come only in the triumph of the South. But God knew far better than he what was needed by that Southland; he knew that out of its defeat would come victory. Stonewall Jackson's prayers were answered—not as he hoped they would be answered, but in a far better way, and today, freed from the blight of slavery, as an important part of a great and reunited nation, the South moves toward the realization of a grand destiny. On the 10th of May, 1863, as General Jackson was breathing his last, with mind wandering, though perhaps with a gleam



of light from the river of life falling upon his dying eye, he faintly murmured, "Let us cross over the river and rest under the trees." For nearly two score years his heroic soul has rested "over the river," but his beloved Southland is not yet in the earthly promised land of rest and peace. Slavery no longer curses the land, but slavery left questions and problems of momentous importance that are not yet settled. Far better would it have been for this nation if African slave ships had never landed their cargoes on our shores. For every sin there is a penalty, and for its years of slavery this nation is paying the penalty yet today. The wisest man living cannot tell what will be the outcome of the living together, on this continent, under one government, of two distinct races. Let the proud Caucasian beware. Not once only during the centuries has God set aside a people that failed to do his will, and given ascendancy to one in human estimate inferior. We do not believe that there will ever be in America a black man's republic, but stranger things than that have come about in the history of the world. Of this one thing let the nation be assured: God loves the black man as well as the white man. God is always on the side of the oppressed, and against the oppressor. The black man can afford to be wronged; the white man cannot afford to wrong him.

#### Newspaper Reporting.

Someweeks ago it was reported all over the country by the Associated Press that President Tucker of Dartmouth College had said in an address in the Old South church of Boston that "the Christian Church has been set back nobody knows how far by the behavior of missionaries in China." This was just what a certain class of secular journals were wishing to get from the lips of some such persons of prominence, and the words were made by many a text for a renewed attack on missions and missionaries. An editorial writer on The Congregationalist, who had heard the address, stated at once in that paper that no such sentence had come to his ears. Wishing to ascertain just what President Tucker had said The Congregationalist wrote him while he was in California and was given the correct declaration as follows: "The very nations which have sent out apostles to preach the gospel have shown that they have not learned how to keep the Commandments. What chance has the missionary in China under the present ethics of Christendom? \* \* \* The church has been set back nobody knows how long by the behavior of Christian nations in China. And a like result must follow in degree everywhere, whenever there is a break between the faith and the morals of Christendom." It is further stated that President Tucker explicitly pointed out that any discredit which the missionaries might now be suffering was due to the cupidity of diplomats and others, and that blame in the last analysis rested upon those European nations whose actions showed that they were only nominally Christian.

We have here an example of a great deal of the present-day newspaper reporting. A reporter who was pres-

ent and who listened carelessly or without a discriminating mind substituted the word "missionaries" for "Christian nations," and the next day the friends of President Tucker throughout the land and Christian people in general were appalled by what they read. As we recall the dispatch which we read in a San Francisco paper the statement was in quotation marks, and thus stamped as President Tucker's own words. We do not know how it is in the far East, but here in San Francisco reporters have the strange habit of using quotation marks when giving only the substance of what a person has said. It was such unwarranted use of quotation marks on the part of a Call reporter in reporting the young minister who left the ranks at Benicia about two years ago that led some of the young man's ministerial brethren to the utterance of unkind criticism of him. When later, it was ascertained that the reporter did not know for what quotation marks are intended, or that he had intentionally misused them, the case stood in different light.

Our observation allows us to state that there is, on the part of many daily papers, this misuse of quotation marks, and one has only to compare what he hears in sermons and in other public addresses with what he reads in the newspaper reports of the same to discern that there is much reporting without any intelligent comprehension on the part of the reporter of the subject matter. Think of the boys and girls that are sometimes sent to report meetings in which are discussed great theological, philosophical or scientific subjects! If they were short-hand writers the outcome would not be so deplorable. But on this Coast, at least, the reporters who are familiar with stenography seem to be few and far between; and frequently it is a miserable stagger that they make when they attempt to give in substance an intelligent account of some of the addresses they are sent to report; and if, then, the report comes out with considerable in quotation marks it is not surprising that now and then some misrepresented speaker wishes that he had a gold mine so that he might see a libel suit through to the end.

Think of the thousands of people who will never see the correct report of President Tucker's remarks! Scarcely a daily paper that published the press dispatch will ever have the correction. Many of the editors will never see it; and all over the world people will continue to believe that the president of a Christian college joined the ranks of the detractors of missionaries. Surely, there is need for the exercise of more care and discriminating intelligence in newspaper reporting.

While we write there comes to our notice a statement made by certain ministers in Kansas City concerning the startling report by the Journal of that city to the effect that as a body of ministers they were planning to do away with the prayer-meeting. Relying on that publication some severe criticisms were made in the religious press of the Kansas City ministers. One of the members of that ministerial body writes as follows: "Great injustice was done the Christian ministers of this city by the



Kansas City Journal, in publishing a long and sensational article of its reporter, containing the statements to which you refer. There was not a particle of justification for the statement that our ministers had pronounced the prayer-meeting out of date. The simple fact is that, at one of our regular weekly meetings, we discussed the question of how to make our prayer-meetings more efficient and interesting, and appointed a committee to suggest a program. Not a word was said as to abandoning the prayer-meeting, nor did such a thought enter our minds. When a correction was sent to the Journal, it refused to publish the same, and up to this date has persisted in denying the rightful correction."

Since the death of General Benjamin Harrison there has been another good illustration of this newspaper unreliability. For several weeks it was proclaimed that Mrs. Harrison was dissatisfied with the provisions of the will and would set that aside and take the portion that the laws of Indiana allowed, which would be more than the amount under the will, although by that ample provision had been made for her. After the newspapers had had their say for a time, and people began to wonder whether General and Mrs. Harrison had lived together harmoniously and happily, there came from authoritative sources the statement that Mrs. Harrison had never had any such intention.

As long as there is so much that is inaccurate and unreliable in newspaper work, the good are bound to suffer with the bad, and all daily papers be somewhat under ban. There are papers that are endeavoring to do their best; there are others of the don't-care sort. They want the sensational and will have it, no matter what the hazard.

### Mr. Sheldon and the Christian Daily.

The recent statement of Rev. C. M. Sheldon concerning the possibilities of a Christian daily paper contains not a little information of interest and value. Mr. Sheldon says that his newspaper venture last year has not been without good result; that because of it several institutions have already been established for the betterment of mankind; that the appeal made by the people of Colorado has met with such responses, both in this country and Europe, as to make certain the building soon of a home for the large number of persons going annually to that state for relief from consumption; that the first issue of the paper resulted in the sending soon of \$100,000 to the famine sufferers in India, and that the articles on temperance influenced elections against the saloon. Mr. Sheldon states that he has had thousands of letters from all parts of the country urging the launching of such a daily and that enough offers of money were made to him to enable him to make a beginning if he had thought it proper to step out of his chosen profession. Referring to the criticism that his paper failed to give the news, Mr. Sheldon says that there was a dearth of news that week throughout the country, and cites in evidence the leading dailies in the great cities. Further, he states that

it should be remembered that it was not his aim to make the Topeka Capital that week other than it had been—a local daily—and that in its limited field it could not be expected to rival the great metropolitan dailies. It was right here that Mr. Sheldon made a serious mistake. For weeks it had been proclaimed that he would, by the publication of the "Capital" for one week, show what a daily paper should be. Subscriptions came in in great numbers, and long before the week of publication Mr. Sheldon knew that he would have unlimited funds at his command. But he failed to make good use of those funds. He should have called to his help the best news-gatherers of the country, and through special dispatches, in addition to the Associated Press matter, should have laid before his readers each day the important news of the world. And no matter how valuable his articles by special contributors, they should not have been allowed to relegate the news to the rear. The first thing the busy man wants in his daily paper is the news of the day. Other things of value the thoughtful man will seek for and read later; the man who isn't a thoughtful or thinking man will not seek for the other things at all.

We believe with Mr. Sheldon that the time is coming when a Christian daily will be successfully published; but the man who launches it will need to take human nature somewhat as it is, and go about all his higher transformations cautiously. In any edition for Sunday reading we should not advise him to imitate the example of Mr. Sheldon and publish whole columns of the Bible. People do not need to buy newspapers for that kind of reading matter.

It will not be many decades till small packages will be transported across the continent at the rate of one hundred and fifty or two hundred miles an hour. Even electric cars for passenger travel at the rate of one hundred and twenty-five miles an hour are not regarded as far remote. When that time shall have arrived it will be possible to establish and maintain, at a great center like Chicago, such a daily paper as very many people are hoping to see coming into their homes ere many years. With such rapid transportation a Chicago morning paper could be laid down in San Francisco for afternoon reading. What then would result? There would be a wonderful improvement in all daily papers, and largely that which is now so offensive and damaging would be seen in their columns no more.

### An Inspiring Example.

The "Congregational Kansas," a monthly paper published in the interest of our churches of that State, has some helpful words concerning self-support, in which we ourselves are now vitally interested.

Under the title, "The First Year of Self-Support," Secretary Broad says: "It is closed. It ended April 1st. The record is: Every obligation met, and not one cent of indebtedness for the year's work. This is a rare achievement in the history of state self-support in the whole country. Under God's favor it has been brought to pass by the grand, united, self-sacrificing fidelity of



our Kansas churches in paying their apportionments, assisted by the gifts of a few individuals.

"The income of the year has met our required expenditures without reducing our missionary work a particle. And more than this—some old work has been renewed, and two new churches have been added." "Praise God from whom all blessings flow." This spectacle of the rising up of our churches in this young state to accomplish a high and noble purpose has been a soul-renewing one, demonstrating an intelligent comprehension of the issue involved, consecrated and liberal giving, firmness and steadiness in a great, united effort, and a controlling resolution possessing our churches as if they were one compact body, to make the enterprise of State self-support a success, to the glory of God."

Good for Kansas! Shall our record be as good? If so, we shall need to begin, as Kansas did, in the very first month. There the churches, in April, had what they called "Self-Support Day" and sent \$1,000 into the treasury to start business with. We shall need \$2,500 by the first of July. Of this about \$900 are in hand. Will not every church send in some part of its apportionment before that time? Pastors and people, think about it, talk about it, pray and work for it.

### The Religious World.

California is likely to secure the Presbyterian General Assembly next year.

The Bible is selling at the rate of three million copies annually, and the demand increases.

Mr. Sankey's proposed training school for gospel singers is likely to be established at Brooklyn.

The Presbyterian Home Missionary Board has closed its fiscal year with a small balance in the treasury.

The largest Congregational church in Great Britain is at Hampstead, Dr. Horton pastor. The membership is 1,347.

It is thought that the Manhattan Congregational church of New York will have its building ready for use the last of September.

The International C. E. Convention opens this year on Saturday. This is for the purpose of securing a strong and helpful Sunday.

The Rev. A. A. Doyle of Colville, Washington, has accepted a call to the Congregational work at Cape Prince of Wales, Alaska.

In a recent sermon Dr. Fairbairn of England exposed the weakness of all naturalistic explanations of the narrative of Christ's life and work.

Professor Davis of Eells Academy, in Eastern Washington, has resigned his work to take a position as principal of one of the schools in Manila.

For one hundred million people in India life is hardly worth living. It is said that the average annual income of that number of people is only five dollars a year.

The laymen are at the front in the editing of religious papers in Chicago. The Interior, the Northwestern Christian Advocate and the Standard are now edited by laymen.

Central Music Hall in Chicago gives way to the pressing demands of business. The eloquence of Swing and Hillis and Gunsaulus long made it an attractive religious center.

President Clark of the Christian Endeavor Society says that there are in proportion to the population more members of the Quiet Hour movement in California than in any other State.

Eleven of the class graduating from McCormick Theological Seminary at Chicago this year have offered themselves for foreign missionary work. Six have already been assigned.

The largest Sunday-school in the world is at Stockport, England. It has an enrollment of 5,000. It is 116 years old, having been organized four years after Robert Raikes began his Sunday-school work.

When Robert Murray McCheyne was once asked whether he was not afraid of running short of sermons some day his reply was: "No; I am just an interpreter of Scripture in my sermons, and when the Bible runs dry I shall."

It was made public last week that the donor of the \$25,000 to the Charles M. Lamson fund for missions, which was completed March 1st, was D. Willis James of New York city. Mr. James was vice-president of the American Board while Dr. Lamson was president.

The Rev. Dr. Cherington is announced to speak at the Christian Endeavor Convention at Santa Ana in June on the subject, "The Endeavorer's Opportunity in the Twentieth Century." The Convention sermon is to be given by Dr. C. A. Dickenson of Sacramento.

Dr. J. Wilbur Chapman received eighty persons into the membership of his church in New York city on Easter Sunday. During the last two years more than four hundred have been received. There is talk of having Dr. Chapman early next year for a series of union meetings in San Francisco.

Among the speakers at the International C. E. Convention in Cincinnati, in July, will be Booker T. Washington and Drs. Gunsaulus and Maltbie D. Babcock. Strange that there should be mentioned first the name of a man who was born a slave! But in many things he is first.

The workingmen of England have a Lord's Day Rest Association. On a recent Sunday nine hundred sermons were preached in the interests of the cause championed by the Association. Workingmen do well to band together to guard the Sabbath. They are slaves indeed who have no rest day.

Our Methodist brethren are calling attention through their papers to the Northern California field for religious work. Referring to Siskiyou, Shasta, and Trinity counties, it is said that if missionary money could be secured several circuits of four or five preaching places could be built up that would soon be self-supporting.

Dr. B. F. DeCosta, who a few years ago went from the Episcopal to the Catholic church, is announced by the Catholic Truth Society for a series of lectures in San Francisco in June. The first lecture will be on Monday evening, June 10th, and will be on the subject, "From Canterbury to Rome; or, How I Came to Be a Catholic."

A Presbyterian theological professor is quoted as saying: "The Bible is out of date if the Presbyterian creed is out of date." And the Interior comments: "If we were allowed three guesses about this out-of-dateness the Bible would not get one of them. We should divide the vote, giving one and a half to the creed and one and a half to the professor."

Vice-President Roosevelt has selected as his church



in Washington the one nearest to his home. It is a mission of the Reformed Church. Some newspaper correspondents have expressed surprise at this choice. But that was a very sensible thing for the Vice-President to do. Roosevelt always desires to be helpful. He is usually to be found where he is needed.

Recently a tailor retorted nicely to a minister who was expostulating with him because he had subscribed only ten dollars for the purchase of a church organ while the minister had subscribed a hundred. "Pay me what you owe me for three suits of clothes," said the tailor, "and I will give fifty dollars toward the organ." Men should be first just and then generous.

On Easter Sunday, April 7th, thirty-seven persons were welcomed into the fellowship of the First Baptist church of Kansas City, Missouri, by the Rev. Dr. L. A. Northrop, seventeen being baptized, and the whole number making the 1777th candidate during the pastor's ministry whose age was on that April day seven times seven.

Four thousand workingmen listened recently in the town-hall at Leeds, England, to the Bishop of Ripon in an address on "The Life and Character of Christ." To-day, as of old, the common people hear gladly—and the working people, too, notwithstanding the fact that much is said about a breach between the workingmen and the church.

The orchestra of the First Congregational church of Los Angeles will furnish considerable special music at the Christian Endeavor Convention at Santa Ana in June. This orchestra was organized in 1895 for the Sunday-school work, and its music has long been of recognized importance in that department. It now has thirty-seven members and forms one of the classes in the Sunday-school.

In the heart of the business center of Cleveland, Ohio, there are at present three Protestant churches—an Episcopal, a Methodist and a Presbyterian. The first named has sold its property and will move a mile eastward, the second has placed its property on the market, and the third will soon stand alone in that center. Plymouth Congregational is also a down-town church, but not quite so centrally located as the others. It faces the usual down-town problem, and has of late been greatly weakened by the drift toward the residence parts of the city.

On the 19th of this month the Rev. Dr. Warren F. Day of the First Congregational church of Los Angeles will celebrate the thirty-fifth anniversary of his work as a Christian minister. Graduating from the Chicago Theological Seminary in 1866, he began his work at Bloomington, Illinois. Other pastorates were at Galesburg, Union City and East Saginaw, Michigan, and Ottawa, Illinois, at which latter place he remained twelve years. Between the pastorates at East Saginaw and Ottawa a year was spent in traveling in Europe and Palestine. In 1896 the Chicago Theological Seminary conferred on him the degree of Doctor of Divinity. The Los Angeles pastorate began in 1894. In a sketch of his life and work the Los Angeles "Express" says: "Dr. Day is regarded as one of the ablest and most earnest of the local clergymen, and he has worked hand in hand with leading ministers from other denominations, for many a reform in Los Angeles." He is today at the head of a centrally located and very prosperous church, and is very popular with his large congregation. \* \* \* Dr. Day seems to have been called upon to smooth out financial tangles wherever he has gone, and in this particular branch of church work he is known to excel."

## Chronicle and Comment.

Chicago is having a building boom which it is thought will surpass that of the World's Fair period.

A director of a leading Chicago bank tells Tacoma people that their city has a great future and that the person who owns property in any of the Puget Sound cities is fortunate.

The president of the Southern Branch of the Woman's Board of Missions for the Pacific writes: "Our people are learning more and more to look to The Pacific for missionary information."

Some lover of good reading who lives in Pasadena, into whose hands several old copies of The Pacific have come, writes about the selections on the cover page. He thinks some woman makes them. And that is a compliment to the man who does it.

Next Monday the Rev. Mr. Simpson of Manchester, England, will address the Congregational ministers of San Francisco and vicinity. The address by the Rev. Mr. Stevens last Monday was concerning Jerusalem as it is today, and was one of much interest.

Money to the amount of \$7,000 has already been paid to the church treasurer for the liquidating of the mortgage indebtedness of the First Congregational church of this city. The subscriptions yet unpaid amount to \$3,500. That mortgage will soon go a glimmering, and there will be a balance in the treasury for other purposes.

The Rev. Dr. and Mrs. Adams of the First church of San Francisco have arranged for a vacation of seven weeks in the Hawaiian Islands. They will leave here the 11th of July. Dr. Adams and Dr. Kincaid of the Central Union church of Honolulu will exchange pulpits, except on July 14th, for which other provision has been made, inasmuch as Dr. Kincaid will not reach San Francisco by that date.

The Congregational church of Grinnell, Iowa, has taken steps for the calling of a council to try Professor Herron. The committee appointed by the church has written to Professor Herron inviting him to take part in the formation of the council. If he should decline an ex-parte council will be called. Dr. Josiah Strong is quoted as follows in the "New York Tribune" concerning the Herron divorce matter: "I received a very full statement from the highest authority, which, if correct, (and I was forced to believe it), reveals the lowest depths of baseness on the part of Dr. Herron. He and his female accomplice, in breaking up a family, have committed a crime against the fundamental institution of society and have trampled under foot the explicit and unmistakable teaching of Jesus Christ. Their conduct has been despicable beyond the resources of my vocabulary to express, and if all the facts of the case were known these people would not be tolerated in any self-respecting society for an hour. I have known Dr. Herron and his wife for sixteen or seventeen years, and I have known Miss Rand for seven or eight years. I am in a position to appreciate Dr. Herron's strong points and his weak points, and I find no language with which to express my conception of his baseness. I am at liberty to say that Mrs. Herron has at no time desired a divorce, but was forced to institute proceedings. If, as is said, she received \$60,000 from Miss Rand, it was to educate her children and was in the nature of alimony. I hope that in justice to Mrs. Herron some one who is authorized to do so will give all the facts in the case to the press."



## The Bystander.

### Lapsus Linguae in the Pulpit.

Joseph Parker startled the world last year by the use of strong language in the pulpit. He was talking about the Sultan. Mr. Beecher was the victim of certain tales told of his use of strong language. Other ministers have suffered from rhetorical lapses in the pulpit when they were wrought up to a high pitch of excitement. The last minister to arouse unfavorable comment is Dr. Rainsford of New York, who characterized a certain something in language more profane than sacred. He writes the following note to the Brooklyn Eagle: "A day or two ago, under the influence of strong feeling, in a public address, 'I spake unadvisedly with my lips'; I wish to say as publicly that I regret it." The example set by this apology is as good as the lapsus linguae was bad.

It is not only in public that men are guilty of such lapses. Even good men will permit the tongue to kindle a great fire. The control of this troublesome member is a very good index of a man's power over himself. The Bystander has known some very good men who were slaves to a tongue without a bridle. Washington swore, so tradition says, at the battle of Monmouth. John B. Gough, traveling in a railway car, was greatly annoyed by a newsboy treading on his foot. He inadvertently uttered an oath, then called the boy to him and apologized, saying his father and his grandfather swore at times, and, after throwing the blame partly on his ancestors and partly on himself, asked forgiveness. If people knew how to govern their tongues in public and private life, this would be a much better world. It would save many so-called "church quarrels."

### Our Guest, the President.

The President of the United States is soon to be our guest. It is a good thing for the President to feel the public pulse and learn something of public opinion concerning his administration. He is in danger, however, of being killed with our exuberant Western hospitality. It is to be hoped that he will not see a certain morning daily which for months has caricatured the President by cartoons which, in a monarchy, would endanger the editor's head. Such characterizations have an evil influence upon the children who are made to laugh at the President. It is a silly way of finding fault with the administration, and should be prevented by the administration itself. Humor with a sting in it is not humor—it is nasty.

President McKinley is not a genius, nor even brilliant as the world counts brilliance; neither is he a figure-head. He is a wise, courageous, sincere President, in whom the people have a growing confidence. His administration will compare favorably with that of Lincoln's. Whatever may be the objections in some quarters as to his so-called imperial policy, it must be frankly admitted that he is a President of whom the American people feel proud. We are not ashamed of his noble manhood, his quiet dignity, his strong, sensible speeches, his Christian patriotism. Regardless of party, we welcome him and his Cabinet to San Francisco, where for a week the Government of the United States will have its seat of authority.

### The Minister and His Pen.

The pen and the preacher should never be separated. No matter how well he may speak, "without rest," the preacher should cultivate the habit of writing. It enlarges the vocabulary and cultivates accuracy and the power of expression.

The Bystander is convinced that there is an immense amount of poor English used by the average speaker

who does not commit his words to paper. Writing is always a test of a man's thought and his way of expressing his thought. It is a good thing to write, even without the expectation of publishing to the world what we say. The pen is an intellectual hoe, which turns over the soil and prepares it for the seed. Otherwise we become shallow and superficial. At the same time accurate expression, which aims at polish and perfection of diction, is not the end of preaching. The object is power. If a man says something there may be some excuse if it is not said well from a rhetorical point of view. Thought, well dressed to be sure, is more welcome than thought dressed in patched clothes. To see a great idea brought out in shirt sleeves, or without finish and style is painful, but it must never be forgotten that the thing said is of first importance. The minister should say things well. The style is the man. He should not adorn his ideas with jewelry, but dress them up with taste.

The pen will serve to correct one's logic and give effect in expression. The man who most needs the corrective use of the pen is the fluent speaker. He of all men is in danger of becoming a victim to the gift of verbosity. If the preacher wishes to test his literary ability in the use of right words and phrases, let him sit down after delivering a so-called extemporaneous sermon and write down what he thinks he has said, and he will be surprised to learn how many unnecessary words he has used in the haste and rush of speaking. Because the preacher uses words as instruments or tools in his ministry he ought to become acquainted with their wonderful power. They are his soldiers. Let him become thoroughly acquainted with their strength, and when necessary call them out each in his own place. That he may become better acquainted with them and the thought, of which they may become the adequate and graceful expression, let him use his pen—a real gold pen.

### Quiet Corner Notes.

By W. N. Burr.

A friend writes: "'Church' here is not a very helpful place. Instead of throwing an uplifting influence over me, it has rather aroused antagonism. I am feeling spiritually starved. I am sorry it is so, but I fear I am too broad in my views, to be a member of any orthodox church."

"This is a heart-cry—not a weak complaint nor a mere moan from a bewildered head. These words might be the light foam floating on the surface of a superficial mind, but in this case they are not. A hungry heart, yearning for spiritual food and fellowship, has been met by head arguments and has turned away unnourished. This is the cry, too, of one comparatively old in doubts and a mere babe in faith; but, thank God! she is a babe in faith, and very, very hungry for the sincere milk of the Word. If only the life be not crushed out by things hard to be understood that are no more fitting for her spiritual food now than meat for an infant! It is not orthodoxy that is fretting this earnest soul, though sometimes she has been led to think so; it is the orthodox head bereft of certain heart-throbs that this particular temper feels after, and shrinks back with a sense of hunger unsatisfied when they are not found.

"And how often people of this particular make-up fall to questioning their obligation to take, or to keep themselves in, their place in the visible church. I recall a wise word of Lucy Larcom, and I want to improve the opportunity to pass it along to some who may not have seen it. Miss Larcom one day wrote in her journal: 'The people I am with show me how beautiful it is to



live truth, justice and sympathy. They belong to no church, but their lives are most beautifully harmonized with the spirit of Him who was and is the expression of God's love to man. When with them I almost feel as if it were better not to profess religion in churches—this living testimony is so far beyond what most Christians can show; but then I remember that it is because God in Christ is in the world, because the divinity has revealed itself in humanity that they are what they are. How else have truth, honor, tenderness and unselfishness been kept alive in the human hearts but by that revelation of the one life as the divine standard? And if the churches were all forsaken now, we should see a sad falling off from among us of such people as these, for most of us need constant reminders that we are the children of God. We need the Word, the coming together, the loving, uniting memories of him who is our life."

### Effect of Prayer on One Who Prays.

Rev. C. D. Milliken.

Reading the sixth chapter of Luke gives the impression that a remarkable day in our Lord's ministry followed a night of prayer. The first deed of that day was choosing the twelve; apparently a simple act, but one of supreme significance, requiring accurate judgment of men; these were the men who could best maintain Christianity after he had gone.

The second deed was healing the infirmities of a multitude. Virtue went forth from him so that all who touched him were healed. The first was a work of wisdom—a clear head. The second of compassion—a warm heart. The final labor of the day was preaching the most remarkable sermon the world has heard: "Love your enemies; do good to them that hate you; be kind to the unthankful and the evil." To preach and practice these precepts require both wisdom and compassion. These working together in a life can strike through all doubt and wrath straight to the law of love; can bring words that seem visionary into actual deeds.

It is not likely that Jesus would have done any of these things after turning water into wine or after feasting with publicans and sinners. He did them after a night of prayer. Prayer exalts mind and heart, putting one in the best possible condition for performing the serious duties and bearing the heavy responsibilities of life. These are the effects of prayer on one who prays. Prayer must be real and constant in a life that would attain to these. There is much so-called prayer that is not real and some real prayer that is not constant, and the results are meagre. At a certain public exercise I was asked to offer a prayer. The petition was sincere, but feeling was absent. Afterward I wondered if any one really heard, if even God heard. One can often discern from the tone of another's voice the reality of his prayer, and the spiritual fruitage of a life will always determine if one truly prays. Listening to many a public prayer I have been skeptical of its worth. And how important is constancy. The windows of the soul must be always open to celestial influence. The form of prayer may be infrequent, but its spirit must be continuous. As a pianist detects deficiency in his powers of execution if the practice of one day be omitted, so does a heart finely strung detect weakness in itself if the daily talk with God has been neglected. It is probably a sad truth that too many nominal Christians are something like the old lady in the "Manxman" who, threatened with calamity, cried to the Lord that she hadn't troubled him for a long time and if he would only deliver her now she wouldn't trouble him again for a long time.

The effect of real and constant prayer is wisdom and sympathy in a life, virtue that goes forth, which if it can not cure physical infirmity does soothe sorrows, heal wounds and drive away fears. Indelibly stamped in memory, which will ever be a benison to my life, is the influence of a few now in heaven, whose prayers must have been like those that Sandalphon gathers as he stands listening—

"That change into flowers in his hands,  
Into garlands of purple and red;  
While beneath the great arch of the portal  
Through the streets of the city immortal  
Is wafted the fragrance they shed."

Those were lives that truly discerned human nature, that irradiated peace about themselves, and that learned, if ever human beings can learn, to do good to those who spitefully used and persecuted. Read again what Jesus did after he had spent a night on the mountain with God. See how wisdom and sympathy become uppermost in you when you have learned often to walk and talk with him.

### Faith in Divine Providence—Its Bearing on Christian Work.

Kate. K. Church.

Around every truly consecrated Christian is an indefinable atmosphere, which inspires all with whom he comes in contact. Even people of the world recognize this potent charm, and say, "He is whole-hearted, in earnest in his work." His fellow-Christians know that it is that wonderful blessing, "Faith in God and his providences," and they rejoice in his assertion, which has no uncertain sound: "I know in whom I have believed; he is able!" To know God is to have faith in him. When we are close to him our faith can never waver. Throughout God's Word are many instances of wonderful achievements by simple faith on the part of his children, where all else would have been failure.

When Moses was commanded to carry that divine message, his faltering heart was strengthened by the assurance that has given comfort all through the ages to those who would do God's work—"Certainly I will be with thee."

To have faith in divine providence does not always mean that the result will be just what the worker wishes. "Tho' he slay me, yet will I trust him" has been the experience of many of those whose work has often seemed to observers to be fruitless, and yet God has accomplished more through their faith in him than and human planning could do. "The waves of the sea are mighty, and rage terribly; but the Lord who sitteth on high is mightier."

The story of the work of our great evangelists would tell of days when it seemed as though they were doing nothing in the Christian warfare, but their faith in their great Captain has proved that "God was marching on."

Moody was once asked why he was going abroad. "To win four thousand souls for Christ" was his joyous reply, and that mighty outpouring of God's spirit showed that he had a right to expect great results.

"A man, to see far, must climb to some height," and so it is the Christian's privilege to expect that God will glorify himself in the work his followers are to do for him. It is not amiss, in asking for faith, to ask that God may have faith in us. What a wonderful truth, that our lives, by his Grace, may be so close to him that he may say, "Hast thou considered my servant?"

One requirement for faith in Divine Providence is to know that God's Word is sure. "It shall never pass away" has been a safeguard around many a fainting soul.

In that wonderful Pentecostal sermon Peter's ringing words of faith in the record of God's dealings with his



children prepared the way for preaching Jesus crucified, so that the people cried, "What must we do to be saved?" No wonder the question was asked, "By what power or by what name have ye done this?" Again came those convincing words, "By the name of Jesus Christ of Nazareth." "There is none other name given among men whereby we must be saved." What an object lesson was there when the multitude "saw the boldness of Peter and John and took knowledge of them that they had been much with Jesus." Being much with Jesus will give "the faith that grasps heaven's bright forever." He who is "the same yesterday, today and forever," has spoken through his Word so many assurances of his guidance and control that they who trust him must know that they cannot fail in their Christian work. Indeed, much study of the Bible will certainly enable all to "hold fast the profession of our faith, for he is faithful that promised."

### Progress in Japan.

By H. Loomis.

The statistics of Christian and missionary work in Japan for 1900 give the total number of missionaries (including wives) as 757, being an increase of 30 over 1889. The total number of baptisms was 3,139, and church membership 42,451, being a net gain of 653 during the year. The number of churches is 443, of which 95 are wholly self-supporting. The number of Sunday-schools is 949, with 36,310 scholars. There are 120 theological students and 321 native ministers. The total contributions were \$51,114.25 U. S. gold, being an increase of \$3,976.86 over the previous year.

Only a part of the churches report the male and female members separately. It is interesting to see that in all the reports but one the number of men is in excess of the women.

In estimating the work done during the year the number of converts is not the only index. There are influences at work that cannot be tabulated or measured that are also important, and form a very essential part of the total result of Christian effort.

Any person who is familiar with what is transpiring in Japan may readily see that the tone of the people is changing, and this is apparent in many ways. Referring to such conditions, a teacher in one of the schools for girls recently wrote as follows: "The twentieth century opens with a clearer atmosphere here in Japan, an atmosphere more favorable for the true moral and mental development of women. Surrounded by this atmosphere, charged with the education of girls, the very air of the new century should blow away some hindrances and give us fairer winds for work. We shall have an environment that is helpful rather than the contrary, one that has been adjusting itself more and more to the work we have to do, and in the formation of which the missionary has had no small part.

"We really begin the new century from a new standpoint from that at which we began twenty or thirty years ago. We should in the years to come see progress more rapid and deep, progress moral and mental, minds receiving training more readily, hearts more awake to grasp the truth, characters stronger, purer, more noble."

A university for ladies is about to be opened in Tokio, with the support of many leading men, and is another step in the line of progress. The head and founder is a Christian, and it will be conducted like similar institutions in Christian lands. The number of applicants for admission to each department has already exceeded the prescribed limit.

For a number of years the work of publishing and circulating the Bible in Japan was carried on by three Bible societies working separately. It was found that in so small a field such a system was attended with serious difficulties, as well as much extra cost.

In order to render the work more systematic and less expensive, and at the same time do away with all rivalry or competition, a union of the three Bible societies was effected in 1890, and has now completed ten years of joint work.

As the result of this union the work is going on with entire harmony and satisfaction. By a division of the labor two agents are able to properly attend to the work of publication and distribution and at the same time take a careful supervision of the work in the field.

Since the beginning of this union there has been circulated 10,010,300 Bibles, Testaments, and portions of the Scriptures, and the cash receipts were upwards of \$25,000. The year 1900 was much the best of all. During that year the circulation was 136,029, and receipts \$4,213.

One important fact in connection with this distribution of the Scriptures is the eagerness with which they are being read and studied. A man of considerable literary reputation in Tokio is conducting a Bible class by means of correspondence, and upwards of 3,000 persons in various parts of the country are thus being taught the truths of Christianity. Some of the missionaries have similar classes, and issue a monthly sheet explaining the portion of Scriptures which is to be studied. They have between 800 and 900 under instruction in this way. Many of these students of the Bible are priests, officials, and other persons who would not at present attend a Christian service, or have it publicly known that they are interested in the subject. But when they come to understand what Christianity is, and accept its teachings, they become bold and earnest followers of Christ.

At the General Conference in October last a committee of the missionaries was appointed to co-operate with the native preachers in a general movement for the evangelization of Japan. The joint committee has been vigorously at work in perfecting plans to carry out this purpose. Fortunately, the time has been propitious and the work is going on prosperously. Efforts have been made to secure special services all over the country, and the best speakers have been engaged to conduct such meetings. There has never been among the Japanese preachers such a deep sense of their own responsibility, and at the same time such a responsive spirit to this evident call of God to make known Christ to all the people of the land.

This state of affairs is certainly something that should fill us all with joy and gratitude. It must produce a change in many hearts and lives. Every day makes it more evident that only the gospel of Christ can supply the basis of that civilization for which this country is striving. Many already recognize this fact, and even those who are unwilling to take up the cross themselves.

Whatever effects the moral and religious character of Japan will have its effect upon the other nations in the east. She is in close touch with Korea and China, and is exerting an ever-increasing influence on their social and religious life. If Japan can once be evangelized it will become an important factor in the renovation of these other nations. May God speed the day.

We rail at Time and Chance, and break our hearts  
To make the glory of today endure.  
Is the sun dead because the day departs?  
And are the sons of Life and Love less sure?

—Richard Hovey, in *The Bookman*.



### Missionary Experiences.

By George E. Atkinson.

Missionary experiences in the mountains of California! What memories that calls to mind! Some sad; some otherwise! For instance, there was the old stage driver. He knew that I was a minister. As there were no other passengers that day I sat on the driver's seat with him as we drove out from S—. He had been a stage-driver for years, ever since I was born, and he was not going to have any unfledged sky pilot preaching at him. So, scarcely a word could I get out of him, except a grunted, "Nope," or "Yep." After a while, provoked at me or something else, he gave a vicious cut at his off leader, and his whiplash caught in a snap and one of the strands parted. Then he talked! But his remarks were not directed to the preacher. I told him that I would put an "outward bound whipping" on it at the next stop. So at the next stop—a saloon—he said, "You stay here, parson, I'll get that air wax." I put the whipping on the whip and carefully waxed the strand, and there it was as good as ever, and he in no danger of being docked for the price of a whip. Talk! Why, after that he couldn't talk enough. And such yarns as he spun. Many a time after that during the summer did I walk through the timber and meet the stage three of four miles out and have a jolly ride into town. I found it with him as indeed with all others in that country—that you must approach them as a man and meet them on that common ground; and, having once gained their respect as a man, then, and not till then, can you reach them with the claims for the higher life. There seems to be that in every man that will respond to these claims if they are presented in a common-sense, practical way. Sometimes they thoroughly enjoy being talked to in a vigorous manner. I remember asking a man one day if he had not lost his specks. As he looked at me in surprise, I explained myself by saying, "I never see you at church, so I thought that you were not able to read the paper." He laughed, and I said, "What have you against the church as a building?" "Why, nothing." "Well, is it something against the preacher?" "No, sir." Surely, it can be nothing against the God we worship?" "No, parson, no; it ain't that." Then I said: "Jim, I'll tell you what is the matter. The 'Old Harry' has a strong grip on you, and you are awfully afraid if you do go to church you will have to give up something that you don't want to, so you are really afraid to go." "By George, parson," he said, "you are right." But the next Sunday there he was at church.

The country poor farm was near town, about a mile and a half out. I used to go out there once or twice a week to visit. One old fellow was very rabid on the subject of religion. He never swore at me, but he did at the others for allowing me to come there. Two beds away there was an old man—a Christian—who was slowly dying, and whenever I was there I always read and prayed with him. Later in the summer I began to think that I was getting a hold on the people, as my audiences were increasing. One morning I was congratulating myself on that fact as I was going to church. But alas! There was a horse race in town that day, and I had only three at church, and one of them was a little girl ten years old. But we had service just the same.

I had two studies while in S—. The one in my room; the other two miles out of town. There was a spring, a convenient tree with a branch growing over the stream, always delightfully cool and shady in the hottest weather—and we had it 112 degrees in the shade one day. Lying there on that limb, listening to the music of the water, the whispering of the breeze, the rustling of the

leaves, to the voices of the forest telling of its healing for weary minds and restless spirits, catching at times a whisper of nature's subduing charms and healing secrets, one could forget the worry and fret of every day's trials and draw near to the heart of nature's God.

The principal thing there, as indeed everywhere else, is to live out an earnest, practical, common-sense religion—a religion that does not make our burdens and everyday life the heavier, and more disagreeable, but because we are in accord with God's plans for us makes our burdens the lighter and life the brighter. Such a life, lived in our C. E., in our church relations, and in our homes, will eventually tell where God wishes it.

### Travelling Missionary Libraries.

A. F. W.

The missionary workers of Southern California have become very much interested in the circulating of missionary books. The opening of this twentieth century favors such thoughts, for certainly never before were so many and such attractive books brought to the attention of Christian workers.

The sixteen volumes for ten dollars offered by our American Board (14 Beacon street, Boston, Mass.) is an excellent list, and one not beyond the ability of many bands of workers to own.

The United Society of Christian Endeavor (155 La Salle street, Chicago) offers various opportunities for such reading. While the Student Volunteer Headquarters (No. 3 West Twenty-ninth street, New York city) are issuing in thirty-five-cent edition some of the most instructive of missionary publications. One of the most widely read of these is J. R. Mott's "Evangelization of the World in This Generation."

The history of the Onesimus Club of Pasadena—a boys' mission band—and its thought and plans to provide a traveling library is most interesting: How pennies and dimes were saved from worthless things to put into this most useful shape; how the box to contain the two dozen books was designed and made, and, attractive in its readiness, was presented as a delightful surprise to the Southern Branch at its recent annual meeting in Redlands—this all makes a tale that is at once interesting and inspiring.

At the same meeting, following this surprise, was another like surprise of a box of books presented to the Branch by the ladies of the Redlands church. This box is the regulation traveling-box used by woman's clubs; contains twenty-seven books, a cloth map of the world, a pamphlet of maps of missions, a year's numbers of "Life and Light," Annual Report of Foreign Secretary, and a set of the "Condensed History of Missions of the A. B. C. F. M."

There is thought of more such libraries in Southern California. They are to be circulated where most needed. Before the annual meeting closed an itinerary was being planned for these two, in the districts where the thought of them originated.

On May 1st, while the Ladies' Union of the Redlands church was holding its annual meeting in the church parlors, the team drove up that was to start that box on its first tour, a ride of thirty miles. San Jacinto was the objective point, the city that has, the past few years, been through various difficulties, the earthquake being not the least, and now welcomes what it had not—good missionary books. A man selling dairy products, returning, was the bearer of the box to them for a two months' stay.

One of the results of the missionary campaign of Po-



moña College boys was a scattering of missionary books and other reading among the young people in Southern California, and a number of mission study classes formed, using the Student Volunteer publications.

Much may be hoped for from such a seed-sowing. "Knowledge is power." Knowledge is effectiveness, sure to bring results in these matters.

## The Sunday-School.

BY REV. F. B. PERKINS.

Lesson VII. May 19, 1901.

### He Ascended into Heaven. (Acts i: 1-3.)

The book of the "Acts of the Apostles" was the second narrative drawn up by St. Luke for the benefit of Theophilus, presumably a Roman convert of superior rank, and perhaps of station (cf. Luke i: 1-4). The preface is suggestive, as to the origin of our Sacred Scriptures, how they have come down to us, and how they may be made practically most helpful. Written, in the first instance, to meet some urgent need, their underlying principle fitted them for wider appreciation, resulting in their gradual compilation, and transmission to other places and times. Their profitable use follows the same lines. Just so far as our circumstances and conditions render these fundamental principles important, so far we may freely adopt them as our own. Theophilus, e. g., had the same responsibilities laid upon him, by virtue of his Christian profession, as any other disciples of Jesus. The great commission, therefore, embraced him, and so did the comforting promise, "Lo, I am with you always." For the same reason we believe ourselves to be addressed in the same words. Farther than this, we claim an interest in all Scripture given by inspiration of God, to just that extent in which it "finds" us, and helps us to right living. We interpret the prophecies in the same way.

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The course of history is the unfolding of God's thought. So St. Luke seems to have viewed it. His gospel chronicled what Jesus began both to do and to teach; this second treatise continues the story of that redeeming life.

Our Lord himself certainly regarded his career as a plan of God, and he ordered his whole course upon this theory. Duty to him was not merely something inherently right and desirable, but that which was due, just then and there. Nothing which would conflict with this was duty. It might become so subsequently, but not until what was due was fully met. His manner of life was, therefore, straightforward—a marvelous combination of activity and repose. Without haste and without rest, he was always engaged in doing "ye nexte thynges." He would not be urged on to premature action. He would not be held back when duty said, "Go forward."

Foundation work held a large place in his plans. The ground-work of "God's building" (I Cor. iii: 9) must needs be deep and solid. That was the significance of his thirty unrecorded years in Nazareth. It was the preparation, in his own character, for that wondrous superstructure of life and teaching, which afterwards rose in such beauty and for twenty centuries has outlasted the shocks of time. The principle on which he wrought was that followed by the builders of our great architectural piles. They tell us that more than half of their work lies underground upon the strong supports on which their structures rest. And that was the summing up of Christ's teaching also (Matt. vii: 24-27). "Dig deep; make your foundation sure," wrote one young man to another who was pondering the great question of life.

It was wise counsel, and not only as regards the initial act. It appeals to every one generously ambitious to make his life count for something; for many are the wrecks of promising life and sad the defeat of munificent projects because of insufficient preparation or lack of timely action in the agent. Will not our youth give heed?

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But not for such general lessons have I dwelt upon these features of our Lord's work; but rather to emphasize the fact that in them we find the interpretation of the period between Easter and Ascension Day. No portion of the earthly course of Jesus was more marked than this by incessant, exact and orderly activity; none more vitally related to his redeeming work; none more subsidiary to his full glorification. It was the filling out of that which his daily ministries, his death, and even his resurrection had left necessarily incomplete.

Those many infallible proofs "of his bodily rising," e. g., were of the utmost importance, not only for the cheer of sad hearts, but for the work which lay before them. "Jesus and the resurrection" was to be the staple of their preaching (cf. Acts ii: 32, 33; iv: 33), its great central truth and the fountain of their power. Regarding it also, their Lord, before his passion, had spoken clearly (Matt. xvi: 21, etc.); and yet, despite all his efforts, they had come right up to his tragic death in almost total unconsciousness of the fact (Mark ix: 10). And how slowly their minds had admitted it, even after its occurrence and repeated demonstration, we have seen in previous lessons!

It was the same as regarded the new order of things represented by the kingdom of heaven. It had seemed well-nigh impossible to root out from their minds the current traditional notions of a worldly empire in which they should have exalted place. All their thoughts had seemed to revolve about the question, what they were personally to make out of it (Matt. xix: 27); and even the tender pathos of the last supper was rudely broken by unseemly strife as to their relative dignities (Luke xxii: 24). And how far they were from grasping their Lord's conception of humanity and of an universal salvation!

Yet all these were points which must be settled before they could go forth to declare with power the glad tidings entrusted to them. Upon these and related themes, therefore, we may imagine conversation fastened during those memorable forty days.

Luke xxiv: 48, 49; Acts i: 4, 5.

Some progress had been made toward the desired end in that Bible class under that most competent Teacher. But, after all, the lesson had been but imperfectly learned even yet. It was strange indeed, and yet not altogether inconceivable by one who knows with what tenacity even the most irrational prejudices hold their sway; and how people may apparently listen to a discourse yet absorb only what falls in with their own preconceived notions. How like the crude notions of these disciples were, after all, to the now prevalent misconceptions of a successful life, of a prosperous church and of the relations of a Christian nation to other people! This, too, after 1900 years of Christian training!

It was under some such thought as this, we may imagine, that, in the first interview of that day, the Lord directed the attention of his hearers to the promise of the Father, so tenderly set forth on the night of his betrayal (John xiv: 16), and solemnly repeated in connection with the great commission (Matt. xxviii: 19). Up to this time, however, they had not "sensed" it, as we sometimes say. And so, in this supreme hour, he repeats it, enriching it with the assurance that this Holy Spirit shall come upon them like an inflowing, mighty river of salvation, bearing on its bosom every sanctifying and invigor-



ating energy. Just what these words meant the disciples could not at the time comprehend. But they should know it by blissful experience "not many days hence." Till then they were to tarry in Jerusalem. There was foundation work yet to be done. And so he sends them back to meditation, and heart-searching, and penitence and prayer. Yes, though the weary, sin-sick world was waiting for their message, and souls were perishing for what they had to give, he sends them back. Wisely, too, and quite in accord with all his work. There was no real hindrance in this. It was the hard-pressed fugitive's momentary halt to tighten the girth and remove the stone from his courser's foot. It was not quantity of service so much as quality which was needed; and quality was precisely that which those disciples could not give without a fresh experience of the divine life through the incoming of the Holy Spirit. And for the same reason it often becomes necessary for Christ's messengers to go into retirement; there, in meditation and prayer, to arm themselves for the work before them. Starting without such preparation they are like Samson shorn of his locks, or David in the armor of Saul, inviting defeat and losing the souls they were appointed to save.

Luke xxiv: 50; Acts i: 6-8.

How needful this caution was became only too evident a little later on that day of wonders. Standing together in some secluded spot near to Bethany, which, more than any other was dear to the homeless Son of Man, the last farewells are being spoken, when, with ill-timed curiosity, the disciples bring forward their old-time question as to the restoration of their nation's pristine glory. It was a coarse and unspiritual suggestion; just such a one as often jostles the holier thoughts of Christian people and shows how far they are from the measure of the stature of the fullness of Christ. It deserved rebuke, and the Lord administers it with that same fidelity with which he had silenced Peter's unauthorized attempt to peer into the secret things of the Almighty (John xxi: 22).

But immediately, with a like gracious consideration, he reiterates what did legitimately concern them, the power of which they were emulous they should have, in a higher form and for nobler use than they had thought. It should come to them as the endowment of the Holy Spirit, and in the might of it they should go forth to bear witness for him and through him build up the true kingdom of God upon earth. Out from their retirement they should issue to declare their glorious message in Jerusalem, in Judea, in Samaria, and far beyond these restricted limits, to the uttermost parts of the earth, attended everywhere by the power of God.

Luke xxiv: 50-53; Acts i: 9-11.

And when he had said these things, while they were intently gazing, his hands raised above them in benediction, a change comes over the scene. Not suddenly disappearing, but with regal majesty rising, the Lord is parted from them. The brightness of the Shechinah surrounds him. It is the glorification of the body. It is the completion of the victory begun in the resurrection. It is the dominance of spirit over matter. It is the coronation of love. Is it also a prophecy of the transfiguration awaiting these mortal bodies? So, as in a triumphal chariot, he is borne heavenward, until a luminous cloud floats across the scene, receives him within its soft embrace and hides him from view.

It is a moment of rapt, exultant joy for the disciples—an opening of heaven before their eyes. So they stand, oblivious of all else, until recalled by voices asking, "Why stand ye looking into heaven?" Two shining ones are

by their side. Were they the same who from the empty tomb spoke words of cheer?

It is well to look into heaven for awhile. But there is always work awaiting upon earth. Jesus has gone, but he has not left them. In this higher form they may still have companionship with him, and one day they shall see him—him whom they have known and loved—descending in like manner as they have seen him go into heaven. "And they worshipped him and returned to Jerusalem with great joy, and were continually in the temple blessing God"—

"Nay, gracious Savior—but as now  
Our thoughts have traced thee to thy glory throne  
So help us evermore with thee to bow  
Where human sorrow breathes her lowly moan,"

## Christian Endeavor Service.

By Rev. J. H. Goodell.

### A Nameless Girl Heroine. (II Kings v: 1-4.)

Topic for May 19th.

(A union meeting with the Juniors)

A union meeting is more than coming together in the same room at the same hour. It requires far more than many suppose to make a union meeting between any two bodies of people. Even an excursion train, where the passengers are going to the same place and are fairly well acquainted with each other, is not much of a union meeting. Talking and singing and shaking hands together will not make a gathering a union meeting. It depends upon what sort of life has preceded it. Union is the coming together of two lines which have been approaching each other for some time. Parallel lines can never have a union meeting. Only converging lines can do that. While hundreds of senior societies will hold a meeting with the Juniors this week, it would be very interesting to know just how many of them will be "union."

\* \* \*

Senior Endeavorers could find no more successful field for Christian work than to take more personal interest in these younger people. Our education in worldly ways does not favor this. The young man approaching his first voting day, or the young lady preparing to "come out" in society, is a good way, usually, from any special interest in what are so expressively called "kids." These latter are looked upon by the former as troublesome, if not dangerous to the interests just now absorbing their attention. But over these very boys and girls no people can have more influence than these same young men and women. It is proverbial that older young people give a powerful example for these smaller folks to follow. There is a hint of usefulness in this which the Seniors ought to heed. A wonderful opportunity for good lies in this fact. You can have a genuine and valuable union meeting if the individual members of the older society have severally taken an interest in the Juniors in the past months of their acquaintance. If not, the "union" will be very much like that of pouring a peck of bird shot into a barrel of cannon balls.

\* \* \*

It is a great thing for Juniors—for boys and girls—to get the idea that they can be of service *now* in the kingdom of God. Somehow the impression is constantly emphasized that if they keep good and do not bother people too much, sometime they will grow into some value and importance. In our homes fathers and mothers talk too much about their children bothering them. We do not throw upon them some responsibility as early as we ought. The youngest child in the home, at the ear-



liest possible moment, ought to feel that he is an important factor in the work of the household. So it is in the Christian family of God. Every child of our congregation whom we can bring into such a relationship ought to be impressed that God wants him, needs him, and will certainly use him or her, just as this maid was an important link between the power of the prophet and the necessities of her master.

\* \* \*

The name heroine in connection with our topic is quite likely to be an unfortunate one. Heroines are too commonly associated with fiction. They are too rare and scarce, and, usually, too improbable to be very useful as examples for every-day life. Indeed, it is quite remarkable how few heroes the Bible brings before us in all the long trail of history which it covers. Lincoln said that God must have thought a great deal of the common people because he made so many of them. There is more than a smart saying in that remark. If the rarity of heroes and heroines and the multitudes of the common worker in the kingdom of God has any bearing upon this point, it is the common, faithful, unpraised and often passed-by worker for God who lies near to the Father's heart. Naaman's maid was no heroine; she was just a little girl like thousands in our Junior Societies, who can have a place and a work for God in all their young life. They cannot only be Christians, but they can do every day little things of Jesus which he will use in what he is doing for older people, precisely as the information of this nurse-girl was the means of the great miracle of Elisha.

\* \* \*

To make our Juniors like this girl in the Syrian family, two things are required. One is that our young folks must learn all about what God says and what he is doing for people. This maid knew Elisha and what he could do. She knew enough about this to have confidence in it. It will do a thousand times more for our boys and girls to teach them what Jesus has said upon the various practical needs of our lives than it will to tell them to wait until their inner-consciousness instructs them what to believe.

\* \* \*

Another requirement for our smaller boys and girls is more respect for their rights and usefulness among us who are older and have the habit of thinking that we are the only important element of success. Yes, that is it. We want more real "union" with these Junior members of the kingdom of God; more taking them into our plans and esteem in all our work in the churches and societies by which we try to save the world.

#### Rejoicing at Paso Robles.

Last Sabbath was a day of rejoicing for the church at Paso Robles when the new building was at last opened and the dream of several years was realized. The first service in the new church was the prayer service on Friday evening last, which was especially impressive as the building as it stands is plainly an answer to prayer. The Sabbath-school met in force Sunday morning. There was no church service as the pastor preached for the Methodist minister who was ill, so the time of the morning service was given to the organization of a Junior Endeavor society of thirty-nine active and two trial members. A union service was held at three o'clock in the afternoon. Seats had been provided for two hundred and fifty, and fully two hundred persons were present. Special music and addresses by the pastors of the other churches and an expression of thanks by the pastor of

the church for aid and sympathy on the part of the community. It is doubtful if a more pleasant and artistic church of its size can be found in the country. The windows are of art glass, and the walls are tinted, and there is a ceiling and wainscot of wood stained in two shades of green and varnished. The acoustics of the building are perfect, and while only intended to seat one hundred and fifty persons, one hundred more can be comfortably accommodated. The exterior is of rough stones and shingles. The stone work extends to the eaves on a great part of the building, while the shingles on the rest of the sides and gables are stained a Venetian red, and the roof a moss green. There is a tower fitted to ultimately accommodate a bell, and the interior includes a vestibule, a pastor's study and a primary class room, with provisions to add a Sunday-school room and parlors in the future. The total cash outlay for the building has been \$2,077.92, but the actual value of the building as completed is \$3,500. This is due to the low rates paid for labor and the great quantity of labor and materials donated.

In the evening after the Endeavor services, the pastor preached to an audience of one hundred and fifty people and all took part in the opening praise service. Owing to the necessity of using our old kerosene lamps the room was not as well lighted as it should be, and the bare floors and old kitchen chairs seemed out of harmony with the beautiful walls and ceilings, but the intention is to replace these as soon as the money can be raised. No effort was made to secure any funds at the opening service, but two persons each handed the pastor five dollars for the church. It is a great leap for this congregation to pass from the old dilapidated school-house back in the woods, where they have been despised and rejected by the community, into the most attractive, best located, and most commodious church edifice in the place. But the persistency and energy of the faithful little band of devoted women here has well deserved the aid that has come to them from the Congregational churches of California. At present we are very poorly equipped for the work in the Sabbath-school. Three old song books, minus cover and a part of the pages, are all that now remain of the twelve similar defaced books that have been compelled to serve our school of fifty-five average attendants since last July. We would be glad to correspond with some school that is making a change of song books. The church has sufficient *Laudes Domini* for the church service Sabbath mornings, but there is great needs of gospel hymnals for the evening praise services. The rains that reached us the morning after the opening of the church, have brought back hope to this community, just when a repetition of the droughts of past years was being again in prospect. We trust that these showers of temporal blessings are only simultaneous with the showers of spiritual blessings to immediately follow the opening of the new sanctuary. The dedication of the church has been set for May 19th and 20th, and a cordial invitation is extended to our brethren of California to be with us at that time, so far as they may find it possible to do so.

I asked the roses, as they grew  
Richer and lovelier in their hue,  
What made their tints so rich and bright.  
They answered, "Looking toward the light."  
Ah, secret dear, said heart of mine,  
God meant my life to be like thine—  
Radiant with heavenly beauty bright,  
By simply looking toward the Light.

—Sunday-School Times.



**Woman's Board of Missions for the Pacific.**

President.....	Mrs. A. P. Peck.
819 Fifteenth street, Oakland	
Treasurer.....	Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.	
Home Secretary.....	Mrs. C. B. Bradley.
2639 Durant avenue, Berkeley.	
Home Secretary.....	Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.	
Branch Secretary.....	Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.	
Treasurer Young Ladies' Branch.....	Miss Grace Goodhue.
1722 Geary street, San Francisco.	

**Quarterly Meeting.**

The morning session of the quarterly meeting of the Woman's Board of the Pacific was held May 1st in a part of the annex of the First Congregational church of Berkeley; a pleasant, sunshiny room, which was well filled before noon. Mrs. A. P. Peck opened the meeting with the hymn, "Holy, Holy, Lord God Almighty," followed by prayer and reading of part of the seventy-second Psalm. The subject of the short devotional service was taken from John vi: "Feeding the Multitude." Mrs. Peck said, in part, that she thought most of the joy of the boy who brought the loaves and fishes, when he thought of all the good he had helped to do by feeding the hungry. To satisfy the hungry we should use all our powers, each one of us being faithful in our own place. In closing this short service Mrs. Peck asked that three voluntary prayers be offered; one for the workers in the Woman's Board of the Pacific, another for our missionaries, giving thanks for those who have recently returned, and a third prayer for our treasury, that its needs be supplied.

The recording secretary read the minutes of the last meeting, which were approved.

The treasurer's report for March and April showed total receipts to be \$1,144; disbursements, \$27; receipts for Twentieth Century Fund, \$391.33. Total receipts for Twentieth Century Fund, \$1,393.02, showing that the required sum is not yet quite made up. The Southern Branch, however, has been successful in raising its quota for this fund.

Mrs. H. E. Jewett gave a report from the Branches, at the same time conveying a greeting from them. In all the Branches the members are active and work progressing. Oregon pledged \$350; Washington \$500. With the reports from the Branches personal letters come, giving evidence of warm feeling. The Southern Branch, of which Mrs. Williams is president, raised their pledge of \$2,900, and at their annual meeting, held recently, an advance of \$500 was pledged. Two missionary libraries had been given, as loan libraries. It was extremely pleasant to her many friends to see Mrs. Jewett able once more to be in their midst.

Mrs. Foster gave the latest word from our missionaries. Mrs. Baldwin of Broussa, Turkey, has returned from her trip to Vienna and is again busy with her girls and all the other work which claims her attention.

It had been hoped that Miss Perkins of India would be present at the meeting, but she is still visiting in the East.

Miss Barker has just arrived here after seven years spent in work in India.

Miss Denton, of Japan, has gone East to accompany a young Japanese lady who, after studying at Mills College for a time, has been enabled to study at the Boston Conservatory of Music, by the kindness of a friend. All are glad that Miss Denton has this opportunity to visit the East.

Ireland Home being closed for a year and the Bunkers in America, Mr. and Mrs. Dorward have moved into the Bunker house and are carrying on the station work. They hope for funds to build a new Home by next year.

Mrs. Farnam has not yet returned home, but it is confidently expected that she will be at the annual meeting in September.

Mrs. Peck spoke of the advantage of concerted prayer, and suggested that the hour between five and six o'clock should be set apart every Sabbath afternoon by all, to pray for the Woman's Board, for the Auxiliaries and for the treasury. She said that the reason that Hudson Taylor, of the China Inland Mission, was so successful was that concerted prayer was offered for him every week.

Mrs. W. J. Wilcox read a letter which had been sent her, inquiring how children might be interested in missions. Mrs. Peck said this was an important question. While in China she had been in the habit of bringing together her own children, with those of another missionary family, and teaching them about other missions till they were familiar with the work. Children ought to be educated in missionary work.

Mrs. Jewett suggested that the "Dayspring" was a valuable help in interesting children and ought to be taken regularly.

Mrs. Scudder of Lorin told of the children's missionary societies in Washington and said there should be some one person to start the Junior work in this State.

Miss Piper of Alameda reported the organization of the C. E. Missionary Union, of which more may be said at some future time.

Mrs. Peck spoke of the proposition to unite the home and foreign societies in the Cradle Roll. The idea is for babies to join, by help of their parents or friends, and so grow up in the knowledge of missions. The plan has been very successful in the East and ought to be here. In this way young mothers could be interested and brought into touch with the work. Mrs. Peck said if there were more time she would like to talk a little on "Vacation Duties to Missions." When we go away this summer, we should seek out the church of the place where we are and find out if we can do anything to arouse or encourage the missionary spirit there.

After singing "When Morning Gilds the Sky" the meeting was adjourned for lunch, during which Mrs. Peck urged us to take advantage of the opportunity given for social duties.

Mrs. Scudder of Lorin had charge of the opening devotional exercises of the afternoon. The hymn, "Come Thou Almighty King," was sung and the twenty-first chapter of John read, from the fifteenth verse on. "Feed My Sheep" was the subject of the little talk. Mrs. Scudder said it was just fourteen years since she joined the Woman's Board.

Mrs. Peck then introduced the Rev. Mr. Kawayi of Tokyo, who said his heart was much strengthened by seeing who stand back of missions. Mr. Kawayi then explained the need of a good Christian daily newspaper in Japan. There are newspapers there, of course, but in each is a mixture of good and bad, like some American papers. He and his friends wish to start a paper which shall be clean and have a high moral and Christian standpoint. Japan has a responsible position among modern nations. Of course the paper could not be entirely supported by subscriptions for some time, so he was sent over here to lay the matter before Christians and ask their help, morally and financially. The paper will be non-partisan, politically, will have an English column, with contributions from friends abroad. The appeal for



help was signed by Congregational, Methodist and Dutch Reformed pastors, endorsed by many others. Mr. Kawayi has some lantern slides, views in Japan, and will be glad to go among our churches and show them and explain his mission. He asks for prayer on his enterprise, for which Mrs. Peck then offered prayer.

Mrs. Wikoff read extracts from Miss Wilson's last journal, which was dated February, 1901. This will appear in *The Pacific* later on.

Mr. Frear explained the delay of mail supplies in reaching Micronesia. A vessel for present use in Micronesia has just been purchased, her name the "Carrie and Annie." She is being fitted up and will soon leave, carrying supplies and lumber for houses on Ponape. The "Hiram Bingham" has done most remarkably good work in going about among the islands, carrying boys to school and doing her best to make good the loss of the "Morning Star." A house has been sent to Guam for the Prices. Mr. Frear spoke of the arrival of Dr. Ament of China, whose name Mark Twain has tried to defame, and gave him a ringing exoneration from the charges against him, saying it was preposterous to accuse him of wrong doing; that he had acted as a Christian should, even according to the Chinese standard.

Mrs. Addison of Berkeley favored us with a solo, "Just for Today," sung most charmingly.

After the collection was taken Rev. Geo. B. Hatch gave an address on some of the Bible texts on missions. This will appear in *The Pacific* later.

Miss Gertrude Barker, although she arrived from India only the previous day, came forward and said a few words, bringing greeting from the Madura mission, which she left the 6th of March, having been there seven years. As Miss Barker came to the platform she was received with the Chautauqua salute. At the annual meeting in September we hope to hear somewhat of Miss Barker's work.

A trio had been promised as the next number on the program, but one of the young ladies was unavoidably detained. So Miss McKee of the choir quartet kindly gave a solo.

Mr. Hatch closed the meeting with prayer and benediction.

### In Memoriam.

On the 4th of February of this year there departed this life at his home in Oakland one who was for many years prominently identified with the Christian work in Congregational and Presbyterian circles about the bay. This beloved brother, Henry Hathaway Lawrence, was, at the time of his death, an elder in the Brooklyn Presbyterian church of Oakland, having united with that church in 1876 by letter from the Green Street Congregational church of San Francisco. The Rev. Dr. Fraser, the pastor of the church of which he was a member at the time of his death, said of him the day his body was being laid away to rest: "He was a man possessed of a gentle, kindly disposition. Many there are today who think of him as quietly he moved in and out among us, and all who speak of him have but one verdict. His presence was a benediction. No harsh word, no captious criticism, no fault-finding! If he erred it was on the side of 'thinking no evil.' In a world where there is so much of the contrary spirit it is refreshing to know that there are men whose natures still keep sweet, and who walk up and down life's avenues carrying so much of kindness that in their presence the rancors and strifes of discord die, and the better desires and aspirations of the human heart are quickened. In a pre-eminent sense our friend was one of this kind.

Merely to say he was a gentle, kindly man, does not do justice. He was the friend of all."

For the cause of Christ Mr. Lawrence always did what he could; and during the years when he had an abundance from which to give he was a large giver and a generous supporter of all church interests, and no worthy person or cause ever appealed to him in vain. When not able to do financially what he once did, his heart went out in helpfulness and he stood ready to aid ever in every possible way. Dr. Fraser tells of a call from him one day, not long after his arrival in Oakland. The pastor says that they had a very pleasant hour together and that as Mr. Lawrence was about to depart he said: "I cannot do much to help you, Mr. Fraser, but if there is anything I can do, please let me know, and I will do all I can." And the pastor said: "If you could only visit a few of the friends in the church, bringing to them as much sunshine and pleasure as you have brought me today, your help will be invaluable." Though ill and feeble, Mr. Lawrence gladly acted on the suggestion, and the pastor witnessed good therefrom.

The Sunday morning before his departure into the life beyond his "Daily Portion," in part, was the comforting word, "The Eternal God is thy refuge, and underneath are the everlasting arms."

And so living, when the silver cord was loosed and the golden bowl broken, his spirit crossed the bar and he met his Pilot face to face.

### Magazines.

"St. Nicholas" for May has its usual good reading matter for the boys and girls. It is published by the Century Company, New York, and is first among the publications for the young.

"The Delineator" for June contains an interesting article entitled "The Private Life of Mrs. McKinley." The sixth article in the series on "Women Givers and their Gifts," is concerning Baroness Clara De Hirsh. The "Delineator" continues in the front ranks as a fashion magazine. Published by the Butterick Pub. Co., New York, for \$1 a year.

World's Work for May has a large number of highly interesting articles: "Russia's Conquest of Asia," "Waterfalls and the Work of the World," "Breeding New Wheats," "Sharing Prosperity," "The Cuban Problem." There are many others. "The March of Events" gives the important events of recent weeks in an admirable manner. Doubleday, Page & Co., of New York publish this popular magazine for \$3 a year.

The special features of the "Review of Reviews" for May are a character sketch of Dr. Edward Everett Hale, by George P. Morris; "The Steel Trust on the Great Lakes," by Frank W. McClure; "Russia's Readiness for War," by Charles Johnston; "The Navy of Japan," by Samuel E. Moffet; "Funston: a Kansas Product," by James H. Canfield; "Frederic Harrison in America"; and "Celebrations and Gatherings of 1901: a Forecast."

The "Century" for May is a Travel Number. Without leaving his fireside—or window-seat—the reader may voyage in imagination from China to Nepal, from Asia Minor to Italy, and from France to America by way of England. "The Helmet of Navarre," by Bertha Runkle, is brought to a happy ending this month, but Irving Bacheller's "D'ri and I" continues on its course, and among the short stories are "A Japanese Illusion," by Virginia Ball, and a good, old-fashioned tenement house tale by Jacob Riis. Among the most valuable articles is



the one concerning the late Senator Davis of Minnesota, entitled "A Scholar in Politics."

"The Missionary Review of the World" for May is rich in variety, interest and value. Among the lands represented are Arabia, Laos and Japan. There are historical sketches of Ramabai's work and of missions among the Telugus. The Science of Missions and Religion is considered in articles on Preaching to the Mohammedans; the Notable Conference in China, and Minister Wu's Confucian Propaganda. The brief paragraphs enable one to keep up with all that is of interest in the missionary world. Each issue of the "Review" is of ecumenical importance and value. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

## Church News.

### Northern California.

North Berkeley.—Four were added to the membership last Sunday on confession of faith.

San Francisco, First.—Fifteen persons were welcomed into fellowship Sunday, thirteen on confession of faith.

San Lorenzo.—The San Lorenzo church has granted Rev. F. F. Pearse and family a leave of absence for two months. They will visit Chicago and Buffalo.

San Francisco, Third.—The pastor is preaching four sermons on skeptical dramas. They are: "Prometheus Bound," "Job," "Faust," and "Hamlet." The sermons are listened to by crowded congregations.

San Francisco, Ocean View.—The Ocean View church received six new members into fellowship at the last communion service. This makes a total of twenty-four new names on our roll during the last two months. The Sunday-school also is showing a marked increase in the number of its scholars. The Sunshine Circle is busy preparing for a social, to be given next Friday evening.

Butte County.—The Butte County Christian Endeavor Union is a very vigorous organization. It comprises thirteen societies, with about four hundred members. It meets twice a year—in the spring and the fall. The 1901 spring meeting, in Gridley in the Christian church, was well attended and full of enthusiasm. Delegates from the Oroville and Cherokee Congregational churches took prominent parts in the discussions. The program was arranged as a review of the C. E. pledge.

Reno.—A reception was recently given in the church parlors to the pastor and his family. Addresses were made by other pastors of the place and by President Stubbs of the Nevada University. Recent improvements, including painting the church steeple, were made possible by the generosity of the St. Margaret society. At the communion service May 5th four united with the church, two on confession of faith. The good music furnished by the church choir and the choir of boys attracts many to our services. Much good is expected from the Men's League recently organized.

Benicia.—This church is looking forward to the coming of the Upper Bay Association, week after next. Our people enjoyed meeting and hearing Rev. E. W. Stoddard, who was here on exchange recently. Four were received into the church membership at the last communion, making twenty-three during the first year of the present pastorate. The "Fortnightly Club," which has

been meeting in the church parlors during the last seven months for the study alternately of an author and some question of present-day interest, turned its closing evening into a reception and informally discussed plans for reorganization next fall, for another winter's work. The past season of the Club has been quite enjoyable and successful. Six graduates of Stanford or Berkeley have served as the program committee, the average attendance has not been over sixty, and more than fifty individuals have taken part upon one or more of the programs. The authors and subjects discussed have been the following: Lowell, Kipling, Dickens, Thackeray, Ruskin, Tennyson, Shakespeare; "Council Government for Cities"; "Territorial Expansion of the U. S."; "The Immigration Problem and Restrictive Legislation"; "Early Days of California," and "The Tramp Problem." Although the club was initiated by us and has met in our church parlors, it has been, as was intended, quite interdenominational, Episcopalians, Methodists and Romanists being among its most cordial workers.

### Southern California.

Santa Ana.—Rev. J. H. Cooper and family, who were called to Ohio the first of April on account of the illness of Mrs. Cooper's father, expect to return the first of June.

Los Angeles, Third.—This church has lately received eight new members, five of them on confession of faith, partly as a result of evangelistic meetings in which the pastor was assisted by Rev. J. J. Danks.

Ventura.—Out of many discouragements this church is slowly coming into good condition under Rev. C. N. Queen. The churches of the county are uniting in a movement to take over two hundred boys into a summer camp, and pastor Queen goes as chaplain.

Los Angeles, Plymouth.—The church at its regular meeting last week extended a call to Rev. J. H. Mallows to remain as pastor. During the six months that Mr. Mallows has had charge of the work he has made a warm place for himself in the hearts of the people. Both as preacher and pastor he has commended himself, and the church extended the call unanimously.

Redlands.—Redlands feels its patriotism stirring to its depths in preparing to welcome the Chief Executive of the United States, President McKinley, on Wednesday, May 8th. . . . The Young Men's League of the Congregational church recently held their annual social. About two hundred members of the congregation were in attendance, and enjoyed an unusually pleasant evening with social chat, music and speaking, and strawberries and cake. Ten united with the church on May 5th, eight of them on confession from the Sunday-school.

Pasadena, North.—The annual business meeting was well attended. Reports from the various departments of church work indicated a prosperous condition. Especially gratifying was the report of the treasurer, which showed the church to be free from debt, all the expenses of the year having been met and a balance in the treasury. By the generosity of Mr. D. Willis James of New York the pipe organ has been enlarged and improved, and new hymn books placed in the church. In this day of short pastorates it is worthy of note that the pastorate of the Rev. Henry T. Staats in this church covers a period of thirteen years, and that the spirit of harmony among the members and between pastor and people has been most delightful. At the last communion two were added to the membership on confession of faith.

Barstow.—This is the point where the Santa Fe road



coming from the East divides, making two branches, one toward San Francisco, the other toward Los Angeles. Its population has been considerably increased of late in consequence of the location there of a round house and repair shops. A Sunday-school has been maintained most of the time for several years, by Christian people residing there, but preaching services have been only occasionally, or at best, continued only temporarily. A few years since a railroad man expressed his sense of its complete destitution of religious privileges by saying, "I don't think God Almighty knows where Barstow is. I don't believe it is on his map." For some months past Superintendent Maile has made special effort to have regular preaching services maintained there. A series of evangelistic meetings has been held by Rev. C. S. Billings and a church of thirteen members has been gathered. It was organized April 27th, under the direction of Superintendent Maile. A chapel, to cost about \$800, is to be built at once. For the present Evangelist Billings will supply the pulpit.

#### Ordination at Lemon Grove.

On the evening of May 3d Mr. C. H. Abernethy was ordained to the gospel ministry at Poway. The following are the parts as they were taken: Sermon by Rev. J. L. Maile; Ordaining Prayer, Rev. I. W. Atherton; Charge to the Pastor, Rev. E. E. P. Abbott; Right Hand of Fellowship, Rev. A. E. Bradstreet; Charge to the People, Rev. N. T. Edwards. Mr. Abernethy has taken up the work which his father laid down at Poway. He has an excellent spirit and an earnest heart, and we are glad to welcome him to the ranks of the Congregational ministry.

*A. E. Bradstreet, Scribe.*

#### Upper Bay Association.

By postal card vote of members the meeting of the Upper Bay Conference has been postponed one week. It will therefore convene Tuesday, May 21st, at the Benicia Congregational church, and continue till noon of Wednesday, the 22d. Each church in the Association is entitled to two voting delegates besides the pastor. The local church would be glad to know the number to expect from each church, and their names, five days before the meeting, if possible.

*Burt M. Palmer,*  
(Pastor of entertaining church.)

#### Arizona.

The annual meetings of the Arizona Congregational churches were held at Tempe on April 19th, 20th and 21st, the officers being Rev. H. B. Long, Moderator; Rev. Jos. Bowron, Secretary and Treasurer; and Rev. Martin B. Bird, Scribe. Papers and addresses were given as follows: "The Home Training of Children for the Church," by Rev. Daniel Kloss, D.D.; "The Disproportion between Men and Women in the Churches—Its Causes and Remedies," by Rev. W. Robert Rend; "Congregationalism and Schools," by Dr. R. H. H. Blome; "Public Worship—Its Importance to the Church and the Community," by Rev. H. P. Case; "Its Spirit and Form," by Rev. Jos. Bowron; "Church Life and Work in Arizona," by Rev. J. Winger. On the Sabbath the morning services at most of the churches in the town were supplied by members of the Association. Rev. J. Bowron preached in the Congregational church, and the two Methodist churches were supplied by Messrs. Rend and Case. In the afternoon a children's service was held in the Congregational church, presided over by Mr. J. W. Johnson and addressed by Messrs. Case and Long. In

the evening a united service was held, the Moderator presiding, and was addressed by Rev. W. C. Whittaker, Baptist; Rev. M. A. Meagher, M. E. church; and Rev. Mowrie, M. E. church, South.

The papers read at the various sessions elicited considerable and helpful discussion, and large interest was manifested in the whole of the meetings. Since the meetings last year the Mexican church at Tempe had been disbanded, but the causes which brought this about have ceased to exist, and the church will soon be re-organized, and it is hoped that the Home Missionary Society will see its way to grant some assistance when some one suitable has been appointed to carry on the work. Congregationalism in the Territory covers a vast area with a sparse population, and it betokens great interest in the work that four out six churches were represented at the meetings. At present there is no Superintendent of missions, the Rev. E. H. Ashman having removed to Idaho. Another member of the Association in previous years, the Rev. F. L. Drew, was granted a letter of dismission to South Dakota. Since last year five of the six churches have received new pastors, and the work in all the churches is very hopeful.

#### Oregon Letter.

By George H. Himes.

Preparations are well in hand for celebrating the fiftieth anniversary of the organization of the Portland First church, which will be on June 15th. At the communion service today eleven new members were added, ten by letter and one on profession of faith.

The fourteenth annual convention of Oregon Christian Endeavor Union will be held in Salem, May 16th to 19th. Father Endeavorer Clark will be present. Rev. W. H. G. Temple of Seattle and Rev. A. W. Ackerman of Portland will be present. The convention theme will be "Personal Service"; and the motto will be "Christ alone can save the world, but Christ cannot save the world alone."

In "The Biblical World" for February, edited by President William R. Harper of the University of Chicago, may be found an article on "Ezekiel's Contribution to Sociology," by Rev. Arthur W. Ackerman. This gives a picture of the time when the prophet was upon earth, and is a thoughtful study of his relations towards his people. Then a pertinent application is made to conditions of today. The article in question is worth careful reading, especially by those who pass by the book of Ezekiel as incomprehensible.

"Socialism and Christianity" is the general topic of a series of sermons to be delivered by Rev. E. S. Bollinger of the Oregon City church, beginning next Sunday evening. Since universal education is preparing men to think, the Christian minister should be prepared to discuss intelligently all subjects bearing upon the growth and elevation of the race. If Socialism is a good thing, the Christian Church has nothing to fear from it. The Christian religion includes everything that is good. It would not be the Christian religion if it was anything less. The aim of Pastor Bollinger's sermons will be to acquaint church-goers with some of the lines along which leaders of Socialism are working. The topic of the discourse will be "A Square Look at Socialism."

Rev. Morton D. Dunning of Forest Grove and Rev. George A. Taggart of the Mississippi Avenue church, Portland, exchanged pulpits last Sunday.

The event of the past week was the celebration of the fifty-eighth anniversary of the founding of civil government on the Pacific Coast, at Champoe, a point on the



eastern bank of the Willamette river, thirty-two miles south of this city. A shaft of Oregon granite was unveiled in honor of the event by Francis Gavier Matthieu, now in his eighty-fourth year, who is the sole survivor of the fifty-two persons out of one hundred and two who voted in favor of the organization. Upon the shaft is engraved the object of its erection, together with names of all who supported the movement. The names of Rev. Harvey Clark, the founder of Pacific University, Rev. John S. Griffin and A. T. Smith, all connected with the early life of Congregationalism in Oregon, as early as 1840, appear. Addresses were given by Gov. T. T. Greer, H. W. Scott, editor of "The Oregonian," Rev. H. K. Hines, whose brother came in 1840 as one of the Methodist missionaries, and took an active part in assisting to form the government, and John Minto. It may be stated, without fear of successful contradiction, that all the States of the Union on the Pacific Coast are the direct outgrowth of this meeting, at which was organized the provisional government of Oregon.

An incident showing the quality of some of the young men who composed the rank and file of the Second Oregon regiment, U. S. V., which won distinction in Manila, of which every Oregonian is proud, came to my knowledge recently, and is worthy of record. A young man of nineteen, descending from pioneer ancestry, the main reliance of a widowed mother, had been a member of the National Guard for two years at the time volunteers were called for. All his company enlisted, and he wanted to do so, but did not because his mother refused to give her consent. He had just finished an apprenticeship of three years in a telegraph office and had a lucrative position awaiting him. The necessities of the mother, together with the fear that she would lose her boy, impelled her to refuse her consent to his enlistment. At length the day for the company's departure was set. The young man went to his mother and made a last appeal upon his knees. She reasoned with him as best she could, still refusing her consent in spite of his persistent pleading. He then arose, and he seemed to grow in stature as he became erect, and said: "Mother, I will not disobey you; but this is the greatest disappointment of my life." This touched her deeply and she replied: "—, you shall go; I will not be the cause of such a disappointment. Go, and may God bless you; may He guard you in all danger, and return you to me in due season, if it is His will." The boy went, performed excellent service, until he had the smallpox. Recovering from that, as an immune, he was detailed for hospital service, where he was a most faithful steward. In due time he came home; but the mother did not find her boy—he had become a man. And he is nobly doing his duty towards his mother, both of whom are members of one of our interior churches.

Portland, May 5, 1901.

### Washington Letter.

By I. Learned.

The Northwestern Association of churches and ministers will hold its annual meeting at Coupeville, Island county, on Tuesday and Wednesday, May 7th and 8th. The theme is "Forward," the programs bearing the text, "Speak unto the children of Israel that they go forward." The first day is given to the necessary advance along the line of social, moral and civic conditions, and the second day discussions will relate to a forward movement in the way of denominational and Christian work, "To New Fields," "Self-Support," etc.

In some respects these themes come very properly as initiating a possible new departure, just at the time of the

entering into his new service for the Master and his churches of Superintendent Scudder, whom your State knows so well and whom Washington Congregationalism will soon come to know better than now.

The work at Port Angeles is said to be doing finely. Six persons united with the church on confession at its last communion. Others are planning to come a little later. Fifty were present at the last prayer-meeting and the Holy Spirit seems to be powerfully working with the hearts of many.

Through the efforts of the Ladies' Aid Society the entire exterior of the church edifice has been repainted. Rev. D. H. Reid is now with this church.

The Edgewater church of Seattle on last evening observed their twelfth birthday and had a very enjoyable and profitable time. On Sunday evening, May 5th, they have their annual Roll Call service. Pastor Nichols is to be congratulated on the growth of this church, which is now the second in membership of our churches in this city. It voted at a recent church meeting to erect a parsonage as early as practicable.

The West Seattle church are going on with their new building, and expect to be able to occupy it early in June. Pastor Kindred is using again some of his old-time skill in the carpenter's trade with much success, but not more than he has been having in gathering and building up the spiritual body of Christ in that suburb of our city.

A new Sunday-school has been gathered at York Station, between Seattle and Columbia City, through the instrumentality of Pastor Chamberlain of the latter place, and the ladies of the immediate vicinity of the new school house. Forty-seven were present, of whom thirty-seven became members of the school. Supt. Greene was present and assisted in arranging the organization. The outlook is very favorable to good work and profitable results.

Rev. W. E. Young spent April 28th with the church at Leavenworth. To-morrow, May 5th, he will supply the church at Kalama.

Rev. P. B. Jackson of North Yakima will spend a month of vacation among the cities of the Sound and will supply the pulpit at Steilacoom during that time, beginning May 12th. During his absence the church at North Yakima will receive some repairs and improvements for which the funds, about \$250, are already provided.

Rev. Harry W. Young of the C. S. S. & P. S. attended the Sunday-school at Pleasant View, near Custer, in Whatcom county, preaching both morning and evening to audiences of ninety and a hundred, which overflowed the school house. This has been repeated so often that the community are about determined to erect a church building. This work could so easily be organized and yoked with that at Ferndale, aiding so materially in the support of that and contiguous work that it is strange that our missionary committee do not see the wisdom of encouraging it and propose a pastor for the joint field.

Columbia City is not neglecting its field at Brighton Beach, where a vesper service was inaugurated on Sabbath, April 28th, at 6 p. m., by pastor Chamberlain. Over four hundred dollars have already been subscribed by friends for the erection of a chapel there.

Seattle, May 4th.

### Honoring the Lord in Worship.

The following was adopted at the recent meeting of the Yakima Association at Ahtanum, Washington, as the unanimous sense of that body in the matter of Public Religious Worship:

"Resolved, That in the opinion of this Association,



great improvement is absolutely needful in the matter of Public Church Worship, and we urge such improvement, to the hearty sympathy and co-operation of all our churches and ministers:

1st, as to the place of worship, whether it be church, or schoolhouse, or wherever we meet, let us educate ourselves, our families and all the young people to respect the house of God and every place of meeting—"For the place whereon thou standest is holy ground."

2d, as to the character and heartiness of our worship. Let us praise God in his sanctuary. Humble ourselves in the house of God. With closed eyes let us worship with a vision through which we can see only God himself, holding communion only with him, for, "Lo, God is in this house."

### Concerning Christian Science.

*Editor of the Pacific:* As your readers have been given the views of Dr. J. M. Buckley, editor of the New York Christian Advocate, in regard to Christian Science, and as these views grossly misrepresent the teachings of Christian Science, I ask you in simple justice to allow me to make a correction through your columns.

Dr. Buckley is quoted as saying: "Christian Science is not to be opposed because it is absurd or contrary to natural science. It is to be opposed because it denies and ridicules all other doctrines, even to that of morals, for which the Methodist Church stands. It denies the personality of God; it denies the deity of Christ, his vicarious atonement and the power of prayer as appealing to a personal God."

It is not my purpose to give an exposition of the Christian Science view of the doctrines mentioned, further than to say that they are considered in their spiritual sense rather than in a material sense, and when so understood they are neither absurd nor contrary to true science. But I take decided exception to the statement that it denies moral teachings, and to the further statement by Dr. Buckley that "it offers practical freedom from personal responsibility, destroys the nature of sin and the idea of personal repentance." To show the teachings of Christian Science on these points I will quote from "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy:

Page 342: "Does not science show that sin brings suffering as much today as ever before? They who sin must suffer. 'Whatsoever measure ye mete, it shall be measured to you again.'" Page 222: "The way to escape the misery of sin is to cease sinning. There is no other way." Page 234: "The evil-doer can receive no encouragement from the fact that Science teaches that evil is the unreality of existence; for the sinner is making a reality of sin, making that real which is unreal, and thus heaping up 'wrath against the day of wrath.' \* \* \* Only those who repent of sin and forsake all evil can fully understand the unreality of evil." Page 390: "You cannot cure a bodily ailment, a moral law being broken, unless you repent and forsake the sin, and Divine Science will readjust the balance."

The occasion for Dr. Buckley's remarks was the offering of a resolution expressing regret and good wishes for the Rev. S. E. Simonsen, who had withdrawn from the Methodist Church. In his letter of resignation to the Presiding Elder of his district, the Rev. Mr. Simonsen said: "I have been forced by circumstances to make an honest and impartial investigation into the teachings and practice of Christian Science, and I have found them to be in accordance with the teachings of Christ, and capable of such clear demonstration that to my mind no hon-

est and impartial mind can conscientiously ignore or disregard them when once understood. I therefore must accept them, or do violence to my honest and best convictions that God has given me. I freely choose to follow this God-given light, for it was through Christian Science that I was given back my health, when a number of eminent physicians had given me up. And this was not all. There came to me a spiritual insight into the Word and power from God, the like of which I have never known till I came in touch with the truth as taught by these people."

The above is the kind of testimony given by thousands who have come to know what Christian Science is through their own experience. *Frank W. Gale.*

San Francisco, Cal., April 29th.

### Recollections of Funston by One of His Old Teachers.

During the two years of his stay, Funston did very creditable work in mathematics, botany, chemistry, Greek and Roman history, Shakespeare, German, American history, and economics. The last two subjects he carried in my department and under my personal instruction. I well recall him in the classroom—attentive, alert, always ready to take part in a discussion, but not over-talkative; with a keen sense of humor and with no little wit; apparently mastering with ease fundamental principles, though not always careful as to details in application; with rare good sense, holding tenaciously to his own opinion—and I always thought because he had formed it carefully—but always amenable to reason. It was entirely evident at first that he regarded my instruction with considerable distrust, and was exceedingly slow and wary in making admissions which might lead to conclusions which he was not ready to accept. However, his intense interest in both subjects, and the ease and informality of the lecture-room (the freest discussions were always permitted and welcomed), soon brought us into closer and more friendly relations; and while I may not speak for him, I may add for myself that my confidence in him and in his ultimate success has never wavered, and my interest in him has been continuous from that day to this.—From "Funston: A Kansas Product," by James H. Canfield, in the "American Monthly Review of Reviews" for May.

"Ellen, has George come home from school yet?" called Mrs. Snaggs to her servant.

"Yes, ma'am," came back the answer.

"Where is he?"

"I haven't seen him."

"How do you know, then, that he is at home?"

"Because the cat 's a-hidin' under the dresser."

The mother of a little three-year-old had been away from home over night, and, on her return, asked:

"And how did my little boy get to sleep last night without mamma?"

"Oh," he replied, "papa twied to sing to me like 'ou does, an' I des went to sleep weal twick, so I touldn't hear him."

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## The Home.

### A Famous Prescription.

Some years ago a lady, who tells the story herself, went to consult a famous New York physician about her health. She was a woman of nervous temperament, whose troubles—and she had many—had worried and excited her to such a pitch that the strain threatened her physical strength, and even her reason. She gave the doctor a list of her symptoms, and answered his questions only to be astonished at his brief prescription at the end:

"Madam, what you need is to read your Bible more!"

"But, doctor," began the bewildered patient.

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority, "then come back to me a month from today."

And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that at least the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly, she reflected with a pang of conscience. Worldly cares had crowded out prayer and Bible study for years, and, though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling, as he looked at her face, "I see you are an obedient patient, and have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person! But how did you know that was just what I needed?"

For answer the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," said he, with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called, not for medicine, but for sources of peace and strength outside your own mind, and I showed you my own prescription, and I knew it would cure."

"Yet I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders if they only would take it."

This is a true story. The doctor died only a little while ago, but this prescription remains. It will do no one any harm to try it.—Forward.

### Modern Heroes.

There are some who think that bravery died with the Romans, that art has been decaying since the end of the palmy days of the Greeks, that all the noble virtues have long since ceased to find lodgment in the human heart. Such are pessimists; and they make life unwholesome for themselves and all whom they influence. The world is growing better all the time. There are more good people today than ever before. The best virtues are more common than in any previous age.

The "Youth's Companion" tells of a young collegian,

imbued with the pessimistic spirit, who was lamenting the decay of the higher virtues of the times. He had much to say now of Sidney and Sir Thomas Moore and other brave and chivalrous gentlemen, dead long ago.

"Where will you find such men nowadays?" he cried. "Nowhere. We are sordid and commonplace. We care for nothing but making money!"

Presently his father told the story of Walla Tonakai, the Navajo boy who was condemned to death two years ago by his tribe; but such was their confidence in his honor that he was permitted to travel alone and unguarded hundreds of miles to fulfill an engagement, giving his parole to return and be shot at the set time.

"And he was there," said the squire. "The tribe was in waiting, and at the hour set the Tonakai appeared and quietly faced them, ready for death."

Then Tom's mother recalled the horrible story of the burning of the Charity Bazaar in Paris, and of the Duchess d'Alencon, who, with the roof dropping in flaming fragments around her, when a way was opened through the shrieking, struggling mass for her escape, drew back, saying:

"My guests go first," and remained until her charred, dead body was carried out.

"Courtesy and high breeding in the old time touched no loftier mark than that," his mother said, with tears in her eyes.

Some one else recalled Prof. Max Muller's account in his "My Indian Friends," of a Christian convert, Goreh, among the Hindus. His father was a high-class Brahmin, obliged by his position publicly to curse his son for his change of religion. He loved his son, and to avoid the necessity of pronouncing the curse, took a vow of perpetual silence. He retired into the forest, and never uttered a word again.

"Here were a poor red Indian, a princess, and a Hindu who could touch hands with the great men of past ages, Tom," said his father. "Human nature can rise to as great heights now as it ever did. And the opportunities come every day. Make ready to use them, and waste no time bewailing the golden age."—Christian Standard.

### A Remedy for Nervous Hurry.

A busy housewife often feels in the morning that she has before her more work than can be crowded into the day, and loses heart at the prospect. It may not be a longer day nor more strength than is needed, but careful planning. In this memorandum helps. If one sits down quietly and makes out a list of all the things which must be done, time will be saved in the end. As each duty is put down in black and white it falls into its right place; the planner sees what is important and what can be postponed—she gets the right perspective. The fear of forgetting something is gone. The nervous tension is relaxed and the hindering worry disappears. Then what satisfaction in checking off each item as it is accomplished! It is not well to become a slave to the memorandum habit, for memory becoming used to a crutch will refuse to go alone; but in systematizing work and saving nervous hurry the memorandum is invaluable.—Congregationalist.

Elizabeth Barrett Browning—the wonderfully gifted wife of a wonderfully gifted husband, Robert Browning—has some very fine lines which every true and good woman, whether married or unmarried, ought to have for convenient and frequent reference. These lines constitute a woman's answer to a man's question:

"Do you know you have asked for the costliest thing

Ever made by the Hand above—

A woman's heart and a woman's life

And a woman's wonderful love?

\* \* \* \* \*

I require all things that are grand and true;

All things that a man should be.

If you give this all, I would stake my life

To be all you demand of me."



## Our Boys and Girls.

### Working by the Clock.

I once went to a little trouble and spent considerable time in securing a good position for a boy of seventeen, in whom I was interested. The boy seemed to have a good deal of ability, and he was most fortunate in securing the position referred to. I was, therefore, surprised and disappointed when he came to me at the end of two weeks and wanted me to use my influence in securing him another place.

"Why, George!" I said, "why did you leave the position I secured for you?"

"Because they wanted to make a slave of me," he said sharply.

I could not believe this to be true, and when, a day or two later, I met the gentleman in whose employ George had been, I said:

"Why did George Blank lose his position in your office?"

"Oh, he was one of those boys who wanted to work altogether by the clock, and that sort of a boy is never satisfactory."

"What do you mean by working by the clock?" I asked.

"Well, he would drop anything he was doing the instant the clock struck six or twelve. He wrote a very good hand, and I had him write a few short business letters for me, and I have known him to lay down his pen at six o'clock and put a letter aside to be finished the next morning, when he could have finished it in three or four minutes. And if he chanced to reach the office five or ten minutes before eight, he would sit around in idleness, waiting for the clock to strike eight before he would do a thing. That is what I call 'working by the clock,' and I have never known such workers to amount to much in life."

I doubt if such workers ever achieve a high degree of success in life. The boy whose eyes wander to the clock every few minutes to see how long it will be until noon time, or until six o'clock, is not interested in his work. His heart is not in it. He is not anxious to do his work to the utmost of his ability. He is disposed to give as little as possible in return for the wages paid to him. Such workers will generally shirk if they can. A wealthy man told me that he once had in his employ two boys about eighteen years of age. One day he gave them a certain task to do. Just as the clock struck six he chanced to overhear one of the boys say to the other:

"Come, Joe; there goes the six o'clock whistle. Get your hat and let's get out o' this."

"No," said Joe, "let's finish up this work. We can do it in ten minutes and get it out of the way."

"Not much!" retorted the other boy. "You don't catch me working ten minutes over time, and not getting anything for it!"

"Well, you know we were allowed to go home half an hour ahead of time because there was nothing for us to do, one day last week."

"That's all right," said Harry, the other boy; "we aren't paid such wages that they can't afford to let us go home early once in a while. I'm going right home now."

"All right. Run along, and I'll stay and finish up this work myself. I'd rather do it and be ready to start in on something fresh in the morning."

"I kept my eye on those two boys after that," said the

gentleman who had told me the story, "and I discovered the boy called Harry was a regular shirk, and that his work was rarely well done. The other boy, whose name was Joe, was, on the other hand, extremely careful and painstaking. He paid no attention to the clock, and he did readily and cheerfully anything that I asked him to do. Do you wonder that he is today my right-hand man, while poor, shirking Harry is a clerk on a salary of ten dollars a week in a dry-goods store?"—The American Boy.

### Millie's Birthday Presents.

"Why, this is your birthday, isn't it, dearie?" exclaimed grandmother; "and not one of us remembered it! I guess you must have forgotten it yourself."

"No, I did not forget it," answered Millie; "and at first I felt provoked because no one else thought about it. Then last night it popped into my head that it would be nice to give presents on my birthday. But I couldn't think of anything to give; and then, pretty soon, I thought I'd give such presents that no one would know I was giving them. It has been lots of fun. You see, Uncle George never knew who put that patch on his coat sleeve; and a patch is such a comical present that I laughed all the while I was doing it. Mother never will think, when she laughs over the letter I wrote her, that I was making her a present of a laugh, will she?"

"I should think not," said grandmother, smiling.

"Then I happened to think of Aunt Lucy's flower-garden she wanted Glenn to weed, and he didn't. But she never knew I made her a present of some work. But I think the present I made Glenn was the queerest. You see, he got mad when we were playing tennis; and what do you 'spose I made him a present of, then, grandmother?"

"I do not know," answered grandmother; "a kind word, perhaps."

Millie looked up into grandmother's eyes, and whispered, "Yes, and a prayer."—Exchange.

### Grandma's Lambs—A True Story.

Seventy years ago when I was a little girl my father had sheep, and we had one old mother sheep who would not own her lambs. I took one of her lambs and my mother taught me how to feed it.

Once, when I was ready for church, which was a mile away, some one told me I had forgotten to feed my lamb. I did not stop to warm the milk very much that time.

After awhile the sheep were all sold, for my father had died, and I did not see the lamb for a long time; a number of months, at any rate.

One day I visited the wife of the man who had bought the sheep—they lived a few miles from my home.

I wanted to go out at once to see my lamb, but they wanted me to eat my dinner first. So I waited.

I walked at last to the fence where the sheep were, but my lamb had grown and I didn't know it from any other sheep. But I called, "Dollie, Dollie, Dollie," and a big sheep, holding its head up and wagging its tail, came just as fast as it could to me, and I patted it on the head a long time; I couldn't tell how long!

I was only nine years old when I had the lamb, and I had not then read the verse in the Bible that tells what Jesus said about sheep; that the sheep followed the Shepherd, "For they know his voice."—The Southern Presbyterian.



# NEGLECT OF THE NEW TESTAMENT.

Whatever the conventional claim may be, there is no disguising the fact that the New Testament is to-day a much-neglected book. Intelligent, respectable people, who would resent the charge of indifference to the moral and religious interests of themselves, their homes, and of society—indeed, those who claim to be especially interested in religion, church members, boastful of their Christianity—do not read their New Testament as once it was read by representatives of their class. It is the volume that is allowed to remain on the table unopened. It is the last thing the business man talks about, and it is seldom the volume used in common for fireside reading or family worship. Young men and young women who push their way through college boast of their acquaintance with Greek or Latin classics, are alert over their Shakespeare and their Browning, who blush when found guilty of a misquotation in the modern classics, or are found so far behind the times as to be unacquainted with the last sensation in literature, smile over their ignorance of the New Testament, and consider it a good joke if they credit a saying of Isaiah to Paul, or are found in a state of mental confusion over the Pentateuch and the Apocalypse.—Jenkin Lloyd Jones.

## LOOK WITHIN.

There are few commoner faults, and few that do more harm, than the indulgence of unrestrained, thoughtless criticism of others. Brother, sister, are you guiltless in this matter? Are you even making an effort to correct this habit which you know has made much trouble? Are you not much too free with the reputations of others, much too ready to discuss persons, not even sparing their motives, which must be unknown to you? Is not this just the place where you need to reform, and take a new departure both for your own good and that of others? The evil calls for a heroic remedy.—Zion's Herald.

To think that almost within the reach of the arm, separated from us by scarcely a hand's breadth, is a realm where all goodness springs up spontaneously, and without obstruction; where all the body's hindrances, as well as helps, shall be laid aside; where aches and pains

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and losses and troubles shall be unknown; where lower temptations which take hold of us through the portals of the flesh shall be done away; and where everything that is gracious and pure and true and beautiful in manhood shall lift itself up as the plants in the tropics lift themselves toward the sun, that "mortality might be swallowed up of life." To think of this is enough to wean one from the world. Who that does think of it, does not long for the world to come?—Henry Ward Beecher.

Jesus was an indefatigable worker. He went about doing good. His teachings, his miracles, his journeyings on land and on sea, his associations with all classes, made his life a full one. He was faithful and diligent in doing the will of the Father and fulfilling his mission among men. He possessed the spirit of practical helpfulness. He worked and toiled day and night, until he was weary, hungry, and physically exhausted. He did not seek ease, but gave his life for others.





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or man for medical advice unless such are trained and qualified medical practitioners. Offers of "medical advice" are made by those who cannot give what they offer, because they lack the medical training and professional qualifications of physicians. You will not trust your property to the care of irresponsible people. Will you trust your health? Inquiry will show that no offer made by any advertising physician can compare with that of Dr. R. V. Pierce, chief consulting physician to the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. Sick women can consult Dr. Pierce by letter free. All letters are read and answered in strictest confidence. If you are suffering from disease of the womanly organs write to

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### PLAYING LIKE A CHRISTIAN.

I once heard of two little children, a boy and a girl, who used to play a good deal together. They were converted. One day the boy came to his mother and said:

"I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian!" said the mother. The expression sounded a little odd.

"Yes," replied the child; "if you take everything she's got she doesn't get angry. Before, she was selfish, and if she didn't have everything her own way she would say, 'I won't play with you; you are an ugly little boy.'"—Ex.

It is a good rule to never write a letter when angry. One is always sure to say something that he ought not to say, and that he will one day wish he had never said. He is not himself, and generally betrays his weakness. He puts himself in another's hands. He loses, to a certain degree, his independence, and is at the mercy of the one whom he assails or abuses. The wise man, recognizing the force of these considerations, cools off before putting his pen to paper, and then says as little as possible and in the most guarded terms.—The Presbyterian.

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